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THE LATE THOMAS OSLER, ESQ.

Nothing more strongly marks the civilization of England, as contrasted with the continental system, than the intelligence, activity and wide-spread social influence developed in the great centres of its provincial life. The metropolitan head does not, as in Paris, originate the movements of an artificially constructed machine, but simply collects, elaborates and puts into vital form and act, the healthy and spontaneous elements of public opinion contributed by the various members of the body politic. All the great reforms so nobly distinguishing the first half of the present century—the removal of religious disabilities, the widening of the basis of representation, the redress of municipal abuse and monopoly, the abolition of slavery, and the repeal of the corn-laws—owe their accomplishment mainly to the combined energy and ability of the popular leaders in the provincial towns. Nor should it be overlooked, that in this ceaseless struggle for justice and freedom, the great Nonconformist bodies, inheriting the spirit of their Puritan forefathers, have ever played a conspicuous part. The future historian of our country's progress will miss the true significance of his subject, if, dazzled by the more brilliant names that bring up and conclude the long triumphs of a hard-won liberty, he fails to recognize the obscurer sources of national strength, hidden in the honest convictions and religious earnestness of provincial life, which have rendered possible the ultimate success and stamped the nobleness of principle on its achievement. The equalization of social privileges and the marvellous facilities of locomotion and intercommunication have modified to an inconceivable extent the old relations between the metropolis and the provinces. A centralizing action is already in progress; we trust it will not proceed too far. It will be an evil day for our country, when London shall become synonymous with England, and Manchester and Liverpool and Birmingham and Leeds shall cease to exert their manly and independent influence on the course of public affairs. In the mean time, we must not forget those who by their ability and public spirit helped forward the cause of social improvement in the generation that is now passing away, and the fruit of whose labours will silently endure when their own names have perished in the dust.

The spirit of a period is best illustrated by the characters that have taken an active part in its proceedings. As a specimen of his class, we could hardly select a more representative man than the lamented friend of whom we proceed to furnish our readers with a short biographical account.

Thomas Osler was born on the 26th of March, 1783, at Bridgwater. His family had been settled in the west of England for many generations, and through both his parents he was very respectably connected. His father was a mercer and draper, always spoken of by those who knew him, as "one of the excellent of the earth, doing good unostentatiously to the extent of his power." His house was the favourite resort of the Dissenting Ministers of the neighbourhood, where they were always cordially entertained with the simple and abundant hospitality of those days. His son Thomas was sent at the suitable age to a boarding-school at Colyton, in Devonshire, kept by the Rev. Joseph Cornish, a Presbyterian minister of learning and worth, whose kindly disposition and catholic spirit his pupil in after years always recalled with affectionate respect. For about a year his father placed young Osler at a Quaker school, then famous for writing; but he earnestly petitioned to be restored to his old master, Mr. Cornish, and with him he remained till he was removed to the superior classical school of Dr. Estlin at Bristol. He always regretted that he was not permitted to remain longer at this last seminary. The establishment was then at the height of its celebrity, and he had for school-mates two youths who afterwards acquired some name in the world—the late Dr. Richard Bright, of London, and John Cam Hobhouse, the present Lord Broughton de Gyfford. Between the latter and young Osler there sprang up an intimacy at school, of which one of the family still remembers a monument, in an inkstand presented by Hobhouse to his friend, with his name cut on it and the date of the year.

On leaving school Mr. Osler was apprenticed to an eminent surgeon at Langport, and here an accident befel him which altered the course of his future life. In walking through a field of long matted grass, his foot becoming entangled, he fell and broke a bone; and the effect of this was to disqualify him for riding on horseback, indispensable then as now to carrying on country practice as a surgeon. Being compelled, though with much regret, to abandon his original destination, he went up to London, where he spent a year and a half in the laboratory of a manufacturing chemist, intending ultimately to settle in life as a chemist and druggist. During this period, about 1806, he was induced by the Rev. Dr. Toulmin, an old friend of his father's and then one of the co-pastors of the New Meeting, to transfer his residence to Birmingham. Here he was introduced by his venerable friend to an extensive circle of acquaintance, among

whom his abilities, his conversational powers and his other social qualities soon procured him an eminent position. At Birmingham he entered into partnership with a glass manufacturer, and in 1809 introduced a branch of industry previously unknown in that town—the making of glass chandeliers. He was one of the first to light his manufactory with gas, and the novelty of the invention drew many visitors to his establishment.

In the year 1812, the celebrated "Orders in Council" were felt to be an unbearable oppression on the industry of the country, and called forth a strenuous remonstrance and opposition from the great towns. During the agitation of this question, Mr. Osler published, under the title of "A Birmingham Manufacturer," a clever pamphlet on the commercial condition and prospects of England. He also formed one of a deputation, consisting of the principal bankers, merchants and manufacturers of Birmingham, to procure the repeal of these obnoxious "Orders." Among his colleagues on this occasion were the late Thomas Attwood of political notoriety, and Mr. R. Spooner, one of the present Members for North Warwickshire. Mr. Osler, with the rest, was examined at the bar of the Commons before a Committee of the whole House. His evidence was given on the 4th of May of that year, and from its clearness and force is said to have produced a strong effect. It is scarcely necessary to add, that the object of this deputation, aided by similar efforts from other parts of the country, was finally attained. The "Orders" were revoked in the course of the summer; and Mr. Osler celebrated the event in a *jeu d'esprit*, which we subjoin in a note below, and which, if it is strongly marked by the excited feeling of the time, indicates his characteristic ability, and furnishes a good specimen of his flowing and sonorous though somewhat diffuse style.*

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* Proposed Inscription
For the lid of a Chest in the Archives of the Privy Council.

Beneath, are deposited
all that remains of the once celebrated
Orders in Council.
Circumscribed by a narrow boundary
and reduced to a few shreds
of worthless parchment,
those haughty and innovating Decrees
which, in their life-time, convulsed Empires
and tore the scanty morsel
from the grasp of starving Millions,
now repose in harmless obscurity.
Through the baser passions of the human heart,
the moral Genealogist
may perhaps trace their origin to a remote distance;
but their immediate progenitors were
Malignity and Infatuation.
Fostered by unremitting parental care,
and the laborious exertions of their nearest relatives,
Sophistry and Falsehood,

Subsequently, in conjunction with some of the leading inhabitants of Birmingham, he organized a systematic opposition to church-rates, which had the effect of inducing the rector to recur to the voluntary principle; and this practice has ever since been adhered to in the parish. In 1830, Mr. Osler accidentally discovered and brought to light an intention to introduce an intolerant clause in a Bill for the regulation of King Edward's Grammar School in the town of Birmingham, by which it was proposed to disqualify Dissenters from becoming Governors of the institution. Mr. Osler's intelligence and activity, stimulated by his hatred of bigotry in all forms, proved of great service to the public on this occasion. Assisted by some zealous co-operators, among whom were his father-in-law, the late Mr. Timothy Smith, and his venerated friend and pastor, the late Rev. John Kentish, he succeeded in completely defeating this disgraceful attempt at exclusiveness, and rendering eligible to the governorship of the School competent persons of all religious persuasions. Owing to the increase of the population and industry of Birmingham, the School property had risen exceedingly in value; and among the remoter consequences of this effort to keep open its management and to bring it under the directer action of public opinion, must be included the final establishment of Branch Schools by the Trustees for the benefit of the working

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they rapidly attained
a formidable and disgraceful maturity.
During a disastrous period
of Six Years,
they exercised an uncontrolled oppression over the Industry and Resources of the Poor;
Polluted the Commercial Character of Great Britain
with the most loathsome villanies;
Cherished the infant Manufactures of our Rivals,
and insulted the Public Rights of Mankind,
by a long series of hateful and aggressive Depredations.
Their career was at length arrested
by the awakened energies of their victims;
and after a resistance,
which only proved the genuine cowardice of Tyranny
when opposed to the united efforts of
Rectitude and Patriotism,
overwhelmed by the contempt of the Wise
and the execrations of the Good,
they expired, June 16th, 1812.
On the same day,
their only legitimate descendant,
The Licence System,
shared the fate of its guilty parents;
and their death is thus recorded
by an indignant Public,
as an event
fraught with admonition to future Legislators,
and strongly illustrative
of the consolatory and important Truth,
that it is essential to the very nature of Evil
to issue in its own Destruction.

classes in different parts of the town. For many years Mr. Osler was an active Town Commissioner and Guardian of the Poor in Birmingham; and in due course filled the office of Low Bailiff, which under the old municipal system of Birmingham was always allotted to a Dissenter, as that of High Bailiff to a Churchman. The duties of his year of office he discharged, as we are informed by a contemporary, "with equal credit to himself and satisfaction to the town."

Like some other men of great general ability, Mr. Osler was not successful as a tradesman. In 1833, he had the opportunity of diverting his energies into a more congenial sphere by obtaining an appointment in the Irish Poor-Law Commission. The immediate object of this Commission was to inquire into the expediency of establishing a Poor-Law system like that of England, in Ireland. It involved a minute and dispassionate examination of the condition of the infirm and destitute poor, and of the working of the various voluntary charities that had been already created for their relief. For this work Mr. Osler's peculiar cast of mind admirably fitted him. His acute observation, his power of grasping a great number of complicated details under a common point of view, his vivid appreciation of all the forms of human suffering and sympathy, combined with his rare faculty of luminous exposition, gave a singular value and interest to his reports, some of which he had elaborated with extraordinary care, and the importance of which to the main end of the Commission he always thought had never been duly acknowledged by the Government. His employment as Commissioner extended from 1833 to 1838, and during the latter part of this time he was occupied with the late Sir David Barry, M.D., in visiting the Irish lunatic asylums.

Soon after the expiration of this engagement, he was appointed Secretary to the Bristol and Exeter Railway Company, and in 1837 became Joint Secretary with Mr. Saunders of the Great Western Company. He continued in this office till 1843, devoting himself indefatigably to its duties, and at an age already on the verge of sixty, exhibiting all the energy and spirit of a younger man. During this period of his life, he resided at Clifton, near Bristol. But another change awaited him. A consolidation of departments having become necessary, only one Secretary was retained for the main line, and a separate Bristol establishment ceased to exist. He still, however, continued to be connected with the Company, and had the charge of a branch line, which occasioned his removal to Cirencester, where he remained till 1850. His prudence, systematic economy and judicious investments, had by this time made him independent of the world, and furnished him with the means of comfortable retirement. After the interval of a year or two, he withdrew to a pleasant house and garden at Kenilworth; and in this beautiful retreat

he spent the six last years of his life in tranquil happiness, compensated for the cares of earlier life by the advancing prosperity of his sons, and enjoying with undiminished interest the society of a large circle of warmly-attached friends. He had suffered for many years from difficulty of breathing; but his death was somewhat sudden. It occurred whilst he was on a visit to his second son at Edgbaston, near Birmingham, on the 5th of January, 1861. He was then approaching the completion of the 78th year of his age. Mr. Osler was twice married. His first wife was a Miss Follett, of the same family with the late distinguished lawyer of that name. By her he had two surviving sons, Mr. Follett and Mr. Clarkson Osler, who carry on with eminent success the glass manufactory originally conducted by their father. The former gentleman is a Member of the Royal Society, and well known for his scientific attainments. He married for the second time a daughter of the late Mr. Timothy Smith, of Icknield, near Birmingham. The only surviving fruit of this union is Mr. Smith Osler, now practising at the Chancery bar.

Mr. Osler's was a chequered, and, till the latter half of it, must be pronounced an unsuccessful life. But it was marked by energy and decision, which enabled him to surmount his early difficulties and to achieve competence and ease for his declining years. Throughout, it strikingly illustrates all those qualities which we have already noticed as giving a peculiar worth to the provincial life of England. With nearly all the movements which have signalized the progress of our country during the last half century he was more or less connected, in the sphere where Providence had placed him. His mind was thoroughly English in its composition. It was distinguished by practical tact and sagacity, and remarkable skill in knowing how to produce the right impression in the right place and at the proper time. He had no peculiar aptitude for philosophical speculation. We never once remember his engaging in metaphysical argument; and from all transcendental views of religion and politics he was constitutionally averse. His habitual tendencies of thought and his favourite reading lay in quite another direction. But he caught the practical bearing of facts with a sort of insight which disentangled intuitively the essential and the non-essential; saw at once what was in them and might be brought out of them; and having seized the leading idea, pursued it with great singleness of view and pertinacity of aim to its successful realization. Perhaps the very keenness and closeness of his intellectual vision prevented him at times from grasping the broadest and most comprehensive view of a subject. With his practical clear-headedness was closely associated his rare power of exposition. No man could state a case more distinctly and forcibly. His command of language enabled him to lay hold of its characteristic features, and to present them with a graphic vividness which

brought it home to the conviction and sympathy of the listener. He told a story inimitably well, with mingled strokes of humour and pathos. We have often thought that his natural destination was the Common-law bar. His gift (for it was really such) of luminous and forcible statement, his power of grouping details into intelligible and distinctly related masses of general fact, would have certainly raised him to eminence in this career, and given him a high position as an advocate. He never pretended to the character of a scholar, but he had imbibed such a tincture of classical culture as enabled him to value scholarship in other men, and, in earlier life at least, he read Latin with sufficient ease to taste the beauties of its poetry. With English literature he was well acquainted, and enjoyed with a peculiar relish our great poets and writers of fiction. Of our poets, Cowper and Wordsworth were his favourites. With regard to the latter, he took to himself some credit for having been among the first to recognize the deep vein of genius which runs through his Lyrical Ballads, at a time when it was as yet ignored or disputed by the ascendant criticism of the day. He was personally acquainted with Wordsworth; and we shall never forget the privilege that we once enjoyed of accompanying the great poet with him to the scene of one of his pastorals, and the poet's flow of commentary on his own poem. Among the rarer accomplishments of Mr. Osler was his excellent elocution. For the gratification of his friends, he would sometimes read passages from his favourite authors, especially the poets, with remarkable expressiveness and feeling. In early life he had been himself a great writer of poetry. We remember years ago to have read some sonnets of his, which struck us then as graceful and melodious; and for ourselves we cannot but regret that these effusions of his youthful muse have all perished. When he became involved in the serious business of life, he was afraid of this taste proving a snare to him, and he committed to the flames all that he had ever written. By an accident unknown to himself, an imitation of some Latin lines of Cowper, entitled, "Votum," found their way some years ago into a Life of the poet; and this, we believe, is the only extant specimen of his poetry.

Of Mr. Osler's moral character, a strong sense of justice, humanity, kind-heartedness and warm social affections, were the most striking features. He was a true friend, whose sympathy and assistance, often afforded at no small sacrifice of time and trouble, were never wanting when the occasion demanded them. He had been tossed about on the waves of the world, and brought into varied contact with its dark depths no less than with its sunny heights; but he emerged out of the turmoil into the serenity of age with an unweakened sense of the sanctity of moral obligations, and a conviction, deeper and more earnest the longer he lived, of the eternal truths of Christianity. His domestic habits

were devout. Thrown as he was into all societies, and exposed at one period of his life to heavy trials, when he had everything to fear and much to gain from the world, it must be recorded to his honour, that he never renounced the Nonconformity to which he was traditionally attached, or disguised the Unitarianism which expressed the honest belief of his mind. Take him for all in all, he was no ordinary man—one of those strongly-marked characters which leave an indelible impress of themselves on the memory of survivors. Placed under other circumstances, affording freer scope to his peculiar abilities, he might have attained a conspicuous position in society; and a worldly retrospect of life may suggest a passing regret that such opportunity was withheld from him. But in the evening of life, when the objects of earlier ambition grow faint and dim in the distance, we find our eyes reposing with chief delight on the warm glow of affection and moral feeling which touches this perishable scene with a beauty not of earth, flowing from a fountain of light that, as we believe, can never be extinguished.

T.

THE "ESSAYS AND REVIEWS."

Sir,

In the C. R. for October, one of your coadjutors ably described and estimated this remarkable book. As it is still and increasingly the topic of the day, will you allow me to point to some of the most characteristic judgments that have been passed upon it by different parties and their organs?

The subjects of these Essays are—The Education of the World; Biblical Researches; The Evidences of Christianity; The National Church; The Mosaic Cosmogony; The Tendencies of Religious Thought in England from 1688 to 1750; and The Interpretation of Scripture; and the authors express their hope that their volume "will be received as an attempt to illustrate the advantage derivable to the cause of religious and moral truth, from a free handling, in a becoming spirit, of subjects peculiarly liable to suffer by the repetition of conventional language and from traditional methods of treatment." Certainly such subjects should be so handled. And all the essayists have endeavoured, no doubt, so to handle them. Why then should the production of such a book seem strange, or cause excitement, alarm and passion? What can there be wrong or unbecoming in its publication?

The strangeness, as admitted on all hands, and the wrong, as alleged by objectors, consists in the *authorship* of these Essays, —in their having proceeded from the pens of members, and most

of them from the pens of ministers, of the Church of England. They might have come from men *not* pledged to the belief of the Established Church, and the world would not then have wondered, would scarcely have cared to approve or condemn. The reasonings of the writers would then have stood on their own merits, or fallen by their own feebleness. The book would have had no piquancy for the reading public. It would have excited little attention or curiosity beyond the limited circle of real students. But as it is, there is in it all the sweetness of stolen waters. It represents the free thoughts of those who have no right to think freely; or who, if they do think, have no right to speak anything different from what they have sworn to believe and preach. It has the piquancy of forbidden fruit; as was said of the wit of the late Sydney Smith, that it was a thing not expected from a clergyman, and considered by many people as unsuitable and unbecoming to his cloth.

The opinions avowed in these Essays and Reviews are in many instances plainly contradictory to the Creeds and Articles of the Church of England; in some cases, they are consciously and avowedly so; in many others, the writers labour with the most subtle ingenuity to reconcile their beliefs with the Church Articles; in other places, they vindicate a laxity of subscription which seems to the common secular conscience inconsistent with common honesty. Throughout, they presume to "handle freely" what it is generally felt that they have no right to do anything but assent to. They ought to have been content with "repeating conventional language," and treating their subjects "according to the old traditional methods."

Such is, in general terms, the groundwork of the quarrel provoked by these men. There must be something wrong either in the writers or in the Church, or on both hands, when free speech and scholarly investigation on such subjects is an offence.

Let me then recal a few of the leading judgments that have been passed upon the book.

First, there is the imposing judgment of the Archbishops and Bishops of the Church, who have unanimously (one only refraining, as being still unconsecrated) placed their signatures to a document prepared by the Archbishop of Canterbury, in reply to an address presented to him by a large number of the clergy. These dignitaries "unanimously agree in expressing the pain it has given them that any clergymen of their Church should have published such opinions." They add: "We cannot understand how those opinions can be held consistently with an *honest subscription* to the formularies of our Church, with many of the fundamental doctrines of which they appear to us essentially at variance." And it is still a question of "gravest consideration" with the Prelates, "whether the language in which these views are expressed is such as to make their publication an act which

could be visited in the *ecclesiastical* courts, or to justify the *synodical* condemnation of the book which contains them."

One would think this episcopal manifesto was decisive as to the merits or demerits of the publication, *from the Church's point of view*. If the unanimous opinion of its consecrated Bishops is not conclusive as to what is and is not accordant with the Church articles and formularies, how are we to have the matter decided? True, the Bishops and Archbishops do not pass this judgment in legal synod assembled. It will not take effect against any one's office or preferment. It is mere *brutum fulmen*. They have not yet ascertained whether ecclesiastical law will enable them to proceed against the offenders or not. But they pronounce their individual judgments officially and *ex cathedra*. They sign themselves J. B. Cantuar, and C. T. Ebor; R. D. Hereford, C. St. David's, and so on. They are not simply Drs. Sumner, Longley, Hampden, Thirlwall and the rest, but Bishops of the orderly and authoritative Church of the land's law, distinctly, strongly and unanimously pronouncing certain published opinions to be inconsistent with the creeds and forms of that Church, and hinting that they gravely contemplate punishing the heresy by form of law if possible. Should form of law fail them, should even the "synodical condemnation" of the book not be found within their legally permitted functions, this will not shew that the opinions there professed are other than what the Bishops have declared, but only that the authority of the Church over the persons and acts of its own members is as feeble as that of its doctrines over their convictions.

But the Bishops, from their point of view, are quite right in what they say. On the principles of the Church of England as established by law and explained in her own articles and formularies (which are open to every one's view), they are right in denouncing as they do some of the most able and thoughtful scholars of their communion, and seeking to drive them out of it. They are right in saying that independent thinkers have no business in the Church of England; that research and reasoning are not needed there, except under condition of coming to predetermined conclusions; that scholarship is not welcome, except under pledge not to dispute the conclusions of 300 years ago. They are right in saying, The Church of England does not contemplate, allow or provide for any difference of opinion on the many hundreds of doubtful and doubted questions which are foreclosed by the terms of her Thirty-nine Articles and Three Creeds. Sad to say it, but the truth is, that narrow minds which can at bidding tie themselves to a dogmatic creed and slight or reject all forms of intellectual progress which cannot be measured by its articles, are fittest for the sacred office in the National Church. A Churchman's mind, the Bishops warn us, must not grow, theologically at least. The man who is ready to follow

truth wherever truth may lead him, should leave a Church which has already settled all theological truth for ever. The Bishops avow this; and it is well that it should be understood, at a time when it is the fashion with many liberal thinkers to represent the Church of England as liberally constituted. The Bishops know better. They represent the constitution of the Church correctly. Its *administration* may be *lax*, but its doctrinal constitution is the reverse of liberal. Such persons may imagine correctly what a National Church *ought* to be. I agree that it ought to provide for and welcome all the diversities of opinion that are consistent with mutual rights in the profession of our common Christianity. Only this is what the Church of England does not. The Bishops have put this beyond practical question. Its administration may be lax; its Bishops may be powerless in the present instance; but its doctrinal constitution is close and exclusive, not liberal.

The *Quarterly Review* for January, in an article betraying great unfairness towards these writers, each of whom the reviewer holds responsible for all that the rest have written, while himself breathing the narrowest spirit of conformity with its usual accompaniment of intolerance, correctly says that the views of these essayists, "whether right or wrong, are essentially and completely at variance with the doctrinal teaching of the Church of England, and cannot, even under the shelter of any names, be advisedly maintained by honest men who hold her ministry."

The same writer in the *Quarterly* quotes, with evident pleasure, the opinion of a very different critic, which (if correctly quoted, as I have no reason to doubt it is) contains matter of grave thought equally for the Essayists and for the Bishops. He says that a vulgar American lecturer (name not mentioned) who has been making "a tour of blasphemy" in England, has written in ecstacy to his American friends on the subject of these Essays, calling them "a work of the greatest importance and significance," which "sets aside the old theology intirely, and propounds the *rational views* of *Paine and Voltaire*, with just that mixture of *cloudiness* which you might expect from persons who, while they see the folly of the old superstitions, yet remember that they are clergymen, and feel that they are but partially independent and free." He goes on: "We are on the eve of a great religious revolution. But few of the high and mighty ones speak so freely as we do, but they think freely. * * * Many of our great writers cling to the doctrines of God and of a future state, but they have no more faith in the divine authority of the Bible or the supernatural origin of Christianity than I or you." (*National Reformer*, Nov. 24, quoted in Quarterly Rev. p. 285.) What have these clergymen done, that such a man could praise them, and with such praise? The Quarterly reviewer must have known quite well that there is nothing whatever in the whole

book to justify this comparison with Paine and Voltaire. The book is scholarly and reasoning throughout. But there is a cloudiness in many instances which marks men who, whether consciously or unconsciously, in mind or in position, are but partially independent and free. And there is a rashness and crudity of statement often which marks the novice. But not even that vulgar infidel lecturer could have made such an allusion to the book, if its authors had been any other than clergymen of a Church which its own Bishops declare to have forbidden freedom of scholarship.

The *secular* newspapers and *literary* journals, taught by the existing ascendency of the Church as a *power* in society and the world, which they would not needlessly offend, are for the most part silent on the ticklish subject of these Essays and Reviews, contenting themselves usually with remarking how the denunciation of the book as heretical has multiplied its readers and rapidly brought it to a fifth edition, and suggesting that the clergy and their Bishops would have been more prudent had they left it unnoticed and comparatively unknown. A worthy suggestion, truly, for the World to offer to the Church!

Other suggestions have been offered. The *Illustrated News* says the Bishops had better *answer* the book instead of merely condemning it. A good suggestion from the view of common sense and common reason; but inapplicable from the Church point of view. The Bishops are not called upon to answer it, but only to say whether it is accordant with the Articles. "Right or wrong," as the Quarterly bigot hinted, is not the question; but whether it be accordant with the Articles; and of that there is no question. The Bishops have only to condemn the book; it is for people of other communions to answer or to accept it, in whole or in part, on the grounds of reason and scholarship.

Many of the secular papers have amused themselves with suggesting that the Bishops would do well to attend more to the orthodoxy of their English grammar and style. There is room enough, truly, for this remark, both in reference to the Archbishop of Canterbury's manifesto, which oddly omits all mention of the book condemned, and merely describes the heresies as "such opinions," and points at the heretics as "any clergymen," and concludes with a most ill-constructed sentence certainly; and yet more in reference to the Bishop of Durham's letter to the Archdeacon of Lindisfarn, which is in the most slipshod English that can well be imagined to have come from an educated man. These pleasantries of the secular press are lively enough, and in their way instructive; but they evade the real question, which concerns English morals more deeply than these writers suspect.

The *Athenæum* is much more thorough, and speaks out a right manly morality on the subject. He does not profess to discuss

the theological questions at issue, though he rightly says (Oct. 27, 1860) that "the world at large is slowly taking the whole matter out of professional hands." And in the mean time he offers a few hints "upon a point with which it would have been well for the clergy, well for their cause and well for their characters, if this same world had interfered long ago." That point is *subscription to Articles* and "the interpretation of the meaning of subscription." This man of the world dashes to pieces with what he calls "the rough-and-ready mode of the layman," the ingenious jesuitry with which for the thousandth time subscription to Articles is defended *because* the Articles are not believed. While apparently sympathizing with the doctrinal views of the essayists, he protests against their false morals. "Our new rationalist Tractarians ought to feel that those who reason as they do on fundamental moral positions will never command respect, and will only impede, and that seriously, the grant of relief which they ask. Who would feel the need of unlocking a door for those who know how to forge a key, and mean to do it? If they were the only parties concerned, they have given ample proof that no lock will keep them in [out?]. We hope to see this false step retraced, and their just and reasonable cause triumphant on a truly honest basis. That they have not offended against their own moral sense we can easily believe, because we know the distortions of the moral sense when placed in a false position. And we never saw the falsehood of the position more clearly than when we first apprehended the effect it had produced upon such minds as those of the rationalist seven."

The *National Review*, which is not merely secular and literary, but avowedly theological also in a certain sense, has given prominence to the book, and done ample justice, at any rate, to the authors, with whose principles and aims the reviewer seems fully to sympathize. (Jan. 1861, Old Creeds and New Beliefs.) He does not seem to perceive so plainly as the Bishops do, the absolute inconsistency of free scholarship and outspoken thought with the creed-bound position of an English Churchman. On the contrary, he regards it as the natural spirit and tendency of National churches to be comprehensive and liberal in doctrine, while that of Dissenting churches he is pleased to think is as naturally illiberal and narrow. He does not, indeed, point to any National Church, past or present, that has warranted this estimate; nor does he condescend to allude to the existence of one well-known and influential denomination of English Dissenters which practically fulfils the conditions he describes. Perhaps the declaration of the English hierarchy now called forth by the "Essays" may seasonably help to undeceive those who, with the National reviewer, are trying hard to imagine that the Church of England *is* what they think a National Church *ought* to be.

But even this most kind-hearted National reviewer cannot hide from himself the moral incongruity of men daring to think freely and to avow latitudinarian results while eating the bread of an exclusive Church. He tries to speak of them gently. He rightly makes all possible allowance for their habits as conformists under university and ecclesiastical influences. He endeavours to distinguish between *things* and *persons;* earnestly condemning the thing done, while hoping to spare the men who do it. He judges their conduct (as he says) in the *abstract*, and hopes not to wound the offenders themselves. And yet he says plainly that his distinction between the person and the thing "does not alter the essential distinction of right and wrong." *Abstractedly*, he "looks upon their position in the Church and the Universities as altogether false and of pernicious example." He characterizes their conduct as "professional unveracity in the public teachers of religion and morality." He quotes against them Shakspeare's clown who says, "A sentence is but a cheveril glove to a good wit." And, not abstractedly, but with direct reference to three prominent men (two being essayists in this volume and Mr. Maurice being equally well known for other essays), he says: "Much as we love and honour the men for their many virtues and their rich intellectual gifts, there are few things which we read with more pain, or with a stronger *moral recoil*, than Mr. Maurice's exposition of the Articles, Mr. Wilson's laboured defence of Subscription, and Mr. Jowett's celebrated essay on Casuistry. We do not forget our former distinction between the person and the thing. We attach far more blame to the culpable acquiescence of the age and nation than to individuals. But the thing is monstrous. Is language then bestowed on man, as a wicked courtier once taught, to hide his thoughts? And are the teachers of Christianity to be foremost in exemplifying this infamous doctrine? The ministers of the gospel should be above all suspicion of hollowness. The holiest influences should not be tainted at their source. Yet the law of the land exposes men to suspicions which they would gladly escape, and only permits them to dispense the highest truth under the condition of a profession which is constantly at war with their convictions. What can be of worse influence on the public morality?" &c.

No stronger words of condemnation can well be found than these of their apologist and admirer. They are almost as indignant as those of the rough-and-ready man of business in the *Athenæum.*

By all means let the *system* divide the blame with the men,—the system, that is, of a worldly Establishment founded upon a narrow doctrinal basis. Let the Church, let the Legislature, let Society, especially let the Laity of the Church, be called to account for sanctioning the known hollowness; for sustaining the

semblance of belief when the reality is gone; for allowing laxity of morals to stand instead of liberality of doctrine. It is plain that the Church will not be reformed and put in intellectual harmony with the age by the influence of the Bishops who now denounce free thought. Neither will it be reformed by reviewers and essayists writing down its obsolete doctrines, yet continuing to eat its bread. It might perhaps be reformed if all such men manfully left it; for then the English laity might manfully insist that it should not be the reproach of the National Church to drive out the foremost scholars and thinkers of the age.

I desire to add a few words, from the free point of view which a Unitarian Christian commands, on the substance of the *Essays and Reviews*.

To the reader of English Unitarian theology, they present little or nothing fresh. What are discoveries to these men are familiar ideas to him. Some he has accepted; others he has questioned or rejected; none of them are new thoughts to him.

In many respects the Essays are very unsatisfactory from the Unitarian point of view. Many of the positions maintained or hinted want the consistency of clear and mature thought. Here is a want of thoroughness; there the rashness of the novice or the licence of stolen liberty. The *Athenæum* did not fail to perceive the difficulty of deciding whether their theology is anti-supernatural or whether it admits the miraculous; though, on the whole, he inclines to the latter alternative. Certainly one of the Essays excludes the possibility of miracle, and another leaves it very doubtful whether there can be any inspiration but that of genius or piety. And most of all does the Unitarian's free conscience revolt at the laboured efforts made by these writers to reconcile their opinions with the creeds of the Church, or to vindicate laxity of subscription. We hear the clank of the fetters almost at every step they take.

The moral of this book and of all that every class of persons have said of it, seems to point to one simple but great conclusion, namely,

That a Church, to be truly national, should be founded upon freedom of thought and recognize the utmost diversity of Christian belief that is compatible with the mutual rights of all; and that the Church of England is not such a Church, being founded expressly upon complicated dogmatic articles.

How the reform is to come, he must be a bold man who would prophesy. But it will be some progress made when liberals cease to speak of the Church of England as free because many of its clergy are lax. The Dissenters, speaking generally, cannot assist the solution of this great national problem. The Anti-State-Church theory (whether right or wrong for a new country) gains little strength, I fancy, in England; and those who are most earnest in its advocacy, usually abet another theory which is the

stronghold of the Church against the now urgent claims of scholarship and general knowledge. That theory is, *salvation by Articles*, or the necessity of specific belief for church-membership, if not for heaven. *Orthodoxy* holds the prestige, in church and conventicle alike, which should be given to intellectual freedom and moral sincerity. How are the minds and consciences of the nation to be saved from the poisonous atmosphere of this upas? Conformity, which has always had worldly interest, fashion, social status, policy and *vis inertiæ* as its allies, now clothes them all in the guise of liberality. But this liberality is mere laxity. And be it remembered that to relax liberal thought into conformity is at the same time to strengthen the ascendancy of sincere but narrow and bigoted minds over all the relations of social, political and human life. Thus Lord Palmerston's liberalism has given us the narrowest "evangelicals" now on the episcopal bench.

The more carefully I note the wants or the signs of the times, the more earnestly am I impelled to ask whether Unitarians are fully alive to the importance of their position and the value of their influence. Who but they can look healthily and religiously into the *Essays and Reviews* controversy? Who but they can truly reconcile the claims of revelation and science? Who but they can heartily say God-speed, in the name of their Christian faith, to every providential agency of human progress? Surely they must be the world's salt, theologically and morally, if salt is to be found at all.

Swansea, Feb. 27, 1861. EDWARD HIGGINSON.

THE CRITICS WRONG, THE COMMON PEOPLE RIGHT.

THE fame of Bunyan during his life and during the century which followed his death, was indeed great, but was almost entirely confined to religious families of the middle and lower classes. Very seldom was he during that time mentioned with respect by any writer of great literary eminence. Young coupled his prose with the poetry of the wretched D'Urfey. In the spiritual Quixote, the adventures of Christian are ranked with those of Jack the Giant-killer and John Hickathrift. Cowper ventured to praise the great allegorist, but did not venture to name him. It is a significant circumstance that, till a recent period, all the numerous editions of the "Pilgrim's Progress" were evidently meant for the cottage and the servants' hall. The paper, the printing, the plates, were all of the meanest description. In general, when the educated minority and the common people differ about the merit of a book, the opinion of the educated minority finally prevails. The "Pilgrim's Progress" is perhaps the only book about which, after the lapse of a hundred years, the educated minority has come over to the opinion of the common people.—*Lord Macaulay.*

MEMOIR OF THE LATE REV. TIMOTHY DAVIS, OF EVESHAM.

The subject of this memoir was the third child and second son of the Rev. David Davis,* afterwards of Castle Howell, and was born, on the 20th of November, 1779, at Plâsbach, in the parish of Cilian-Aeron, Cardiganshire. When he was about four years old, his father removed to Castle Howell, in the parish of Landyssul, in the same county, where, in addition to the charge of several congregations, he had a large farm and taught school for thirty years with great credit as an accurate scholar. So well established was his fame, that Churchmen and Dissenters alike put their sons under his care; and it is said that "for many years a large proportion of the candidates for orders in the diocese of St. David's were young men from his school," until Bishop Horsley, learning the alarming fact, determined that no candidate from a Dissenting school should receive ordination.† Under his father's guidance, T. Davis studied the classics till he was about seventeen years of age, when for two years he had the principal management of the farm, being destined by his father, and having himself the wish, to be a farmer. Though necessarily placed at a disadvantage with regard to his studies, his natural tastes led him to read so attentively during evening hours after the farming labours of the day were over, that he kept pace with those who regularly attended school. "This" (writes one of his nephews) "I have often heard from my grandfather himself, when he was endeavouring to impress upon the minds of his pupils what industry and perseverance might accomplish even under many disadvantages."

A strong religious impulse, so definite that the very Sunday evening on which he felt it is recorded, determined him to devote himself to the ministry, and to go at once to Carmarthen with a view to being admitted to the academy at the proper season. His parents' consent gained, he set out for Carmarthen the following Tuesday. To the record of this circumstance entered in a note-book several years afterwards, he appends the remark, "If disposed to enthusiasm, I might attribute this to a miraculous call; it certainly was sudden, and surprised the whole neighbourhood;" and goes on more simply to account for the change.

* The Rev. David Davis was himself the eldest of the seven children of Timothy Davis, of Goetre-issa (Goedtref), near Lampeter, all of whom left numerous families, except the Rev. Benjamin Davis, of Evesham, who died unmarried. In 1855, the descendants of the patriarch of Goetre numbered 320, exclusive of the issue of his seventh child, Timothy, who had a family of six born in Wales before he emigrated to America in the last century.

† Obituary of Rev. David Davis, Mon. Repos., N.S., Vol. I. p. 693. That his services to Dissent were of high value appears from an extract from one of his letters, in which he speaks of "having in the course of twenty years sent above twenty students to the academy, four of whom have been deemed qualified to be public tutors, viz. two at the Carmarthen academy, one at Manchester and one lately at Oswestry."

His eldest brother, David, afterwards of Neath, and another schoolfellow, preached their first sermons that day at Llwyn-rhyd-owen, to one of the congregations under his father's charge. This circumstance he regards as having immediately determined his choice, although a far more powerful but unconscious influence was probably exercised by his father, one of the most eminent and eloquent among the Presbyterian ministers in Wales. Some notes in a memorandum-book of this date, found in Cardiganshire nearly thirty years afterwards, shew that a solemn feeling of responsibility for the future as well as in the present world was a prevailing motive, and that the important step was not taken without deep consideration and earnest prayer for the support and guidance of the Divine Spirit. He entered the Rev. David Peter's grammar-school on the 3rd of January, 1798, and was admitted to the academy in August of the same year. His readiness for the public services of his profession is shewn by the short time which elapsed before he entered a pulpit. His first sermon was preached on the 19th of May, 1799, and he had previously led the devotions of the congregation at Cilian-Aeron. About Christmas of the same year, he first introduced the English service for Mr. Peter, and half a year later, July 2, 1800, preached for him three times, twice in Welsh, and once, the first time, in English. It may be concluded that his earlier services satisfied the spiritual wants of his hearers, from the fact that he complied with the request of the Unitarian congregation at Rhyd-y-park, Carmarthenshire, to administer to them the Lord's Supper before he had been set apart to the ministry by the rite of "ordination." That service was conducted more than a year later on the completion of his college course, through which he is said to have passed with considerable credit, and when he had accepted an invitation to become co-pastor with his father of the several churches of Llwyn-rhyd-owen and Bwlchyfadfa in the parish of Llandyssul, and Alltyplaca in the parish of Llanwnen. These three congregations in Cardiganshire,—which are all in a very flourishing condition,* the two former under the pastoral charge of the Rev. William Thomas, A.M., and the latter of Mr. Davis's nephew, the Rev. David Evans, B.A.,—did not exhaust the claims upon the ministerial labours of the father and son who were happily united in their work; they had also the superintendent charge of two others in Carmarthenshire, Penrhiw and Panteg, which are now able to secure the services of a minister† for themselves. Acceptance of a share in these manifold duties on the part of Mr. Davis was followed by his ordination, on which occasion he notes that his two tutors officiated, and adds, "I deem it a very useful, important service, calculated to stir up

* The communicants at Llwyn-rhyd-owen amount to nearly 300, and at the other two chapels to about 100 or more each.

† The Rev. Titus Evans.

young ministers to faithfulness and zeal." The brevity of the certificate given on this occasion in English contrasts remarkably with the length of the "Confession of Faith" delivered by the young minister, which is greater than that of many sermons. The certificate runs as follows:

"Llwyn-rhyd-owen, August 19th, 1802.

"This is to certify that the Rev. Timothy Davis has been solemnly set apart for the work of the ministry among Protestant Dissenters in the presence and with the concurrence of us.

"Da. Davis,
Evan Davies,
David Saunders,
David Davies, Lanybri,
G. Griffith, Llechrydd,
David Peter,
David Davis, Neath,
David Saunders, Junior."

The English translation of the Confession of Faith, in nine articles, with the answers to three questions as to his motives in entering upon the work of the ministry among Protestant Dissenters, and his intentions with regard to his conduct in that and other connections, occupies twenty pages in rather closely-written foolscap octavo. He goes over the whole field of Christian doctrine in general terms, expressing the main points of a positive practical faith, for the most part in scriptural language. Although, like most documents of the kind, in the very nature of the case capable of various interpretation, it is clear that the views of the candidate for ordination were what are commonly known as Arian. At that time, indeed, the distinctively Unitarian opinions which, as will presently appear, he felt constrained to adopt in later life, were far from acceptable to the Cardiganshire Presbyterians; and so far did the feeling of aversion influence Mr. Peter, the tutor at Carmarthen, that he would reject a candidate for admission to College as a divinity student, if tainted with the "Socinian heresy;" and in this course he professed himself to be carrying out the determination of the Board. With the spread of more liberal views, strong dissatisfaction with this conservative policy arose, and led, twelve years afterwards, to the proposal of a new academical institution on the part of Mr. Davis's eldest brother at Neath: it was not, however, practically seconded, and the necessity for it has happily been long since superseded by the more catholic administration of Carmarthen College.

Mr. Davis's ministry as co-pastor with his father was eminently successful. His powers of extemporaneous speech must have been very considerable in his native tongue, and at Carmarthen were constantly exercised in English at the College Debating Society before a general audience of both sexes. To this train-

ing, combined as it was with the delivery memoriter of carefully written addresses, he doubtless owed much of the ability which was occasionally very effectively employed in later life. The remaining MSS. of his sermons of this period are brief notes, which could have been of little or no use to a self-possessed preacher and were probably not used in the pulpit. His services were essentially religious and practical; he had, indeed, little taste for the discussion of critical points, and less for controversy, but was not slow, when required, to be a defender of his own faith. His strength lay in simple and practical exposition of the fundamental truths of Christianity, their application to the wants of our common nature and the requirements of life here, and the grand prospect they open out to us of a more glorious life hereafter. He was most impressive in his appeals to the feelings of his hearers by the unconstrained expression of his own, and never so much so as when giving them free utterance in his native language. The prosperity of the several congregations which he served as co-pastor with his father was considerably increased* by the active exercise of his fresh young powers. The devoted attachment of his hearers was remarkable, and more than once kept him fast bound to Cardiganshire when he received comparatively advantageous invitations to settle in England. This first period of his ministry continued from the time of his ordination till the summer of 1810.

His first acquaintance with this country was made in the year 1803, when he visited his uncle, the Rev. Benjamin Davis, who for the last twenty years of his life was minister of the Presbyterian congregation at Evesham.† An extension of this visit into Staffordshire was followed, early in 1804, by an invitation from the congregation at Cosely to succeed the Rev. Mr. Allard as their minister. But the congregations with whom Mr. Davis was connected in Wales prevailed on him to decline it. He had, however, no prospect of an income more than sufficient for his individual wants, and consequently determined to seek a more advantageous settlement in England. In October, 1809, he received a letter from the Rev. Peter Emans, of Coventry,‡ inviting him to visit that city with a view to settling there as his assistant. After his visit, in the course of which commenced several life-long friendships, he received an invitation to be co-pastor with Mr. Emans. This it was his full purpose to accept;

* He was the means of raising his father's salary from £24 to £50 per annum. His own was the same.

† See obituary in the Monthly Repository for 1811, Vol. VI. p. 251. It is not undeserving of remark that he was attended during his last illness by the same faithful domestic who, not long after entering the service of his nephew, devoted the remainder of her life to the family with whom she found a home. She died August, 1855.

‡ The character of Mr. Emans is drawn by the hand of friendship in Field's Life of Parr, Vol. II. p. 275.

but the ties which bound him to Cardiganshire were stronger than he had supposed, and he felt constrained, after some hesitation, to refuse it. In his reply* he gives the following explanation: "On my arrival in Cardiganshire, I found your letter including the invitation was come before me. I therefore immediately prepared to give in my resignation to the several congregations which I had served as co-pastor with my father for nearly nine years, not expecting to meet with any great difficulty in dissolving the connection, though I knew it would be a considerable effort to my own feelings. A short parting address was accordingly read after service to the several congregations successively, and the consequence was such as I did not expect. Its effect on the congregation it was read to the first Lord's-day after my return was such as I never was a witness to before, and which I never shall nor can forget. A whole congregation in tears could no less than make a strong impression on my heart; yet I did not change my resolution to leave Cardiganshire: but when I perceived similar emotions in the other congregations, making in the whole six or seven hundred communicants, I began to relax in my former resolves; and when they formed a phalanx of united petitioners and gave unequivocal proofs of their attachment and affection, I was unable to resist."—This decision was a great disappointment to his friends at Coventry, who were still unwilling to lose all hope of securing his services, and who, not content with their own urgent letters, induced the excellent Dr. Toulmin to plead their cause. In his letter he says in reference to the invitation, and speaking in behalf of the congregation, that "it proceeded from a full conviction that in every point of view you are the gentleman who meets their taste, their wishes and their necessities; that your settlement with them is *essential to the renovation* of the society; and that there is but one sentiment of the old members and of those who propose to become members; and that there is every prospect that your ministry would meet with a cordial and increasing encouragement. . . . . I feel with you the difficulties you feel. I know what it is to break off from warm and affectionate connections. Yet there are circumstances in which it is our *duty* to do it. An enlarged sphere of usefulness is a paramount consideration, and the leadings of Providence are to be followed. I beg leave to submit to your judgment how far these remarks apply to the present case." In a postscript to a letter from her son to Mr. Davis, a lady of the congregation writes, "Oh, I hope you will try to preserve us from philosophical prayers and controversial sermons. Before you left us I had no notion to what extent and in what degree your services had been influential and satisfactory. I rejoice exceedingly to find that what I account

* To S. Carter, Esq., dated Llwyn-rhyd-owen, Jan. 19, 1810.

the pure primitive gospel is not without its former power and efficacy when dispensed sincerely and fervently." The following spring another endeavour was made to persuade Mr. Davis to retract his decision, and in July his friend Mr. Carter conveyed to him an invitation to succeed Mr. Emans, who had died the previous month. This invitation, however, was not sent till previous appeals had been made through Dr. Toulmin and the Rev. William Field, and with success. Mr. Field's letter runs as follows:

Leam, near Warwick, July 9th, 1810.

My dear Sir,—You have no doubt received intelligence of the death of our excellent friend Mr. Emans. He had not been well for the last half-year or more. . . . . However, he left home, to all appearance not seriously ill, on Monday, June 11th, with the purpose of attending an annual meeting of ministers held at Dudley. . . . . For the first time in his life, as he himself remarked, and for the last time, as all about him soon perceived, he was laid on the bed of sickness; and he that went from home to enjoy the pleasures of social intercourse, was surprised by the stroke of death and returned no more. Distant friends received his last sigh, and a distant grave covered him from our sight for ever. He died at Dudley, June 23rd, the day after he had attained his 74th year, and was buried at Birmingham Old Meeting, June 27th. Yesterday, by request of the congregation, I delivered a funeral discourse to a very large audience at Coventry. The Great Meeting was well filled in all its parts, and a noble and animating sight, I assure you, it presented. There were people of all ranks and all religious persuasions. What is wonderful, and at the same time delightful to tell, one Calvinistic minister shut up his own chapel that himself and his people might attend on the occasion. The preacher felt, you may believe, more than he can express in meeting so numerous an assembly of persons who crowded together to pay their last tribute of respectful regard to the memory of a great and a good man, and he was able to engage the attention of his audience to a discourse which considerably exceeded an hour. He selected for his subject that pleasing argument for a future life drawn from man's capacity for progressive and endless improvement, on which he has always thought that considerable stress deserves to be laid. Thus, my dear Sir, the congregation at Coventry find themselves rather suddenly divided for ever from their worthy and faithful pastor, who for thirty-three years has conducted their religious services, and whose character, both as a man and a scholar, bore on it the broad stamp of superior excellence, though he was certainly not distinguished for the possession of popular talents as a preacher. They are now anxiously looking about for the means of supplying the place of these services of which they have been deprived, and they cannot help casting one *last, sincere* and ardent wish towards *yourself*. That wish they have requested me to communicate to you, and to beg that you will take it once more into consideration, and give it the most favourable attention you can. Permit me, then, to say that it does appear to me and to many others, that this new change of circumstances greatly *strengthens* the reasons which once induced you to think so seriously of removing to Coventry. In the first place, by this application, added to all the former, the congre-

gation have certainly given you no common proof of a preference and strong attachment, which I mention not as a flattering consideration merely, but a just and solid reason which ought to have great weight in deciding any minister in the choice of a situation. But in the next place, what I know will be a powerful inducement to you, there is now a wider and a clearer field for the exertions of any active and zealous young man in promoting the great cause of true and rational religion. The more I consider and the more I inquire, the more I am convinced that Coventry offers a noble and encouraging prospect for most extensive usefulness to any one who professes anything like an ardent desire to diffuse the knowledge of what the gospel really is. Under the auspices of such a one, I cannot entertain a doubt that pure and rational Christianity, as it appears to you and me, would again raise its head and appear with some due respectability in that large and populous city. This is a hope dear to my heart, and I cannot think of any one who seems to me more likely than yourself to realize it. Nor will it be a consideration without its weight with you, that Coventry would place you in the neighbourhood of several respectable ministers, particularly Birmingham, Dudley, Stourbridge, Leicester, Hinckley—and may I add, without too much presumption, Warwick?—with whom you would find agreeable society, and from whom you would receive all the assistance and encouragement in their power in your private studies and public labours. Finally, as a consideration which a prudent regard to the real comforts and advantages of life forbids to despise, I am directed to say that the congregation would engage for a salary of £150, with a promise of increase, if their numbers should at all increase.—And now, my dear Sir, I must leave my case to your serious consideration. Unless there are some insurmountable objections in the way (which, if so, let me remark, ought to have prevented you from offering your services in the first instance), I cannot but think you will be disposed to attend favourably to it. But if, contrary to my expectations and wishes, you should still think best to decline all thoughts of the proposed removal, you will have the goodness to inform me without delay. If, on the other hand, you should feel any revival of the same inclination towards Coventry which you once felt, but without being able to decide immediately, it would be better to write to me in order to prevent the congregation from turning their views another way. A fortnight, in such case, would be cheerfully granted for the final decision. I have only to add that the congregation would consent to wait for your actual coming four, six, or even eight months, if that would suit your views and wishes better, provided they would be assured that at the end of that time they would not be disappointed.

I remain, my dear Sir, with every good wish, truly yours,

William Field.

The reasons thus powerfully urged had their effect; Mr. Field's letter was followed by a formal invitation, which was at once accepted, and Mr. Davis entered upon his duties as minister of the Great Meeting, Coventry, on September 9th, 1810.

(To be continued.)

REV. JAMES MARTINEAU ON THE HYMNS OF THE CHURCH.

Sir,

That so great a topic as the "Hymnology of the Christian Church" should taper off into a small editorial altercation must not be allowed. Though Dr. Beard's polemic against his fellow-labourers in this field is chiefly directed to me, as collector of the "Hymns for the Christian Church and Home," and he flies, with iconoclastic zeal, to the rescue, first of all, of the seven-score idolatrous churches which use that book, I shall not ask a page for mere self-defence. His remarks upon the Preface to my Hymn-book consist of perversions of my meaning, with deduction of consequences which he knows I should disclaim. So too with the citations from the hymns. By detaching verses from the text, or (without mark of omission) erasing them for the production of a new context, it is as easy to get false impressions out of poetry as false doctrine out of scripture. This style of criticism has long ceased to take me by surprise: it will never cease to give me pain. But it is of no public concern: and I leave it with a protest, and without reply.

There is but One Divine Person who, as the hearer and accepter of prayer, is the proper Object of worship public or private, said or sung. On this great principle there is among us no dispute. It is the avowed basis of all our liturgies, of all our psalmody, of all our religious life. It is a faith as sacred to Mr. Thom, to Mr. Longfellow, and to myself, as to Dr. Beard who rebukes us for violating it. Nor can I for a moment admit that the "Hymns for the Christian Church and Home," judged by any canon of interpretation that would leave poetry possible at all, contain a single piece which compromises it in the least. Let it then be distinctly understood that, so far, we all mean the same thing; to place the soul, with her sorrows and her trusts, in living communion with the One Eternal Spirit, who alone is the Real Presence of our diviner hours.

But there exist, to the eye of human love and piety, other beings than those who may be immediately present with us: and affection has a range of intermediate tones between the voice of level talk with fellow-men and that of supreme adoration of the Infinite Father. We do not live shut up with our associates of the moment and the place,—contemporary men for our morality, the everlasting God for our religion,—and only a formless and empty blank beyond and between. We stand upon an historic world, rich in noble and pathetic memories, and alive with faces of silent appeal to our gratitude and veneration. And right in front of our faith, and absent only from sight, is that spiritual world which holds all the great and good minds of the past,—which makes the prophets, the martyrs, the Christ himself, our

own contemporaries,—and which death in our homes has so often invested with a near and tender sanctity. The ideal friendships which thus surround us are among the purest and most refining treasures of our experience; delivering us from the isolation of the present; enlarging our being with a thousand invisible affinities; and finding for the heart a home of natural rest between the actual Finite and the simply Infinite. The chastened reverence and solemn sympathy which they awaken seem to be truly akin to religion, and to belong to the lesser pieties of life. Just as the faith in human immortality, no less than belief in God, is truly referred to religion, so must the human immortals themselves touch us with a feeling well in tune with our higher devotion. They are indeed the very links between earth and heaven, the elements of that divine society which to us prevents the Father of spirits from being alone, the hierarchy which conducts us across the awful space from our own poor level to the King of saints.

It is with this intermediate kind of affection towards immortal natures absent from us yet intensely real to us, that the present question is concerned. Is it possible, is it natural, is it innocent, so to realize their life as now and then to speak to them across the gulf, though we know them beyond reach? There are times, it seems to me, when kindled faith can do no less: and, as for alleged dangers, I have much more fear of the heavy clouds that make such bursts of light impossible, than of any brilliant fervours that shall make them constant and bewilder us about their source. We can well afford to be transported for a moment into the invisible life, without risk of losing ourselves there beyond return, or of confounding any presence that may meet us there with the companions, divine or human, of our daily path.

Hymns are lyric poetry; and are entitled to whatever freedom of movement is native to the lyric mood and conceded to its other forms. But lyric poetry *without* investing the silent aspects of things with speaking looks, and absent objects with living nearness to the mind, is a simple contradiction; this is its very soul and essence: expel it, and the thing lies dead. On this ground alone the Christian poet may justly refuse to except the heavenly Christ from that right of apostrophe which is accorded to every object consecrated by love and reverence. It would be strange if we might invoke the light, the stars, the angels, the martyrs, the spirits of the just, yet must *not* apply the same tones to One who is closer to our religion than any of them;—if it were the mark of the *prophet* to address the "Arm of the Lord," and the "Sword of the Lord," but of the *idolater* to apostrophize the "Word" of the Lord. I ask no more for the hymn-writer in regard to the "Son of God" than has been allowed without question, in regard to every object dear and solemn, to all lyrists from David to Tennyson. Yet, surely, something more than

this might be not unreasonably claimed; for here is no mere case of "Personification:" he,—that "Son of God,"—is not warmed into life by our affection only, but more truly lives than we,—a sublime spiritual reality, not a poetical creation. To the eye of discipleship that gracious form is permanently there; and how, then, as he looks down, can the lips of faith speak always *of* him as a third person, and never *to* him as a second,—making him only a topic of our conversation with one another, and not at all of such love and reverence as if we were alone with him? So simple an impulse of utterance,—the heart's mere thinking aloud,—could never have come under suspicion except in artificial reaction from false doctrine, which has too long appropriated it and invested it with adventitious associations. It is the painful effect of abuse and extravagance in one direction that recovery from them flings us into restrictive anxieties and scruples in another, and cramps the freedom of uncorrupted nature. But the argument against a natural usage from its abuse is, of all pleas, the weakest and most worthless: the mere mechanical rule of total avoidance which it furnishes is precisely what is sure to lead us wrong; inasmuch as all matters of feeling, art, and inner morals, are intrinsically *questions of limits*, where the Right consists in balance and proportion, and the unqualified affirmative and the rude negative are alike self-condemned. As Dean Trench has justly observed: "Granting that the superstitious, and therefore profane, hands which she (the Romish Church) has laid on so much, must oftentimes make it our wisdom, and indeed our duty, that we abridge ourselves of our rightful liberty in many things, which otherwise and but for her we might have freely and profitably used, there is still a limit to these self-denials; and unless we are determined to set such a limit, there is no point of bareness and nakedness in all imaginative and symbolic in worship and service which we might not reach, even as some reformed churches, which have not shewn that mingled moderation and firmness, that have in these matters so wonderfully characterized our own, have undoubtedly made themselves much poorer than was need."* For these reasons I cannot admit the rule that nobody may apostrophize what anybody has worshiped; or help thinking that, in so rough and purely external an application of the "*obsta principiis*," we too have "made ourselves much poorer than we need."

The language, then, which Dr. Beard charges on the culpable weakness, appears to me the utterance of the highest strength, of human nature; the native tone of those affections which make the spiritual world a reality to us. That minds of different temperament, yet the same faith and piety, may settle the matter differently with themselves, I readily acknowledge: nor would I for the world urge on any scrupulous conscience professions

* Sacred Latin Poetry, chiefly Lyrical. Preface, p. vi.

that are not true to it, however genuine they might be to me. The difference, however, being wholly one of temperament and not of creed or worship (which are notoriously the same on both sides), a Hymn-book which is to meet the wants of all should surely sweep over the whole range of these natural varieties, and not treat them as intolerant of each other. It is easy for any one who shrinks from the bolder forms of expression to let them lie unused: with another, of no different belief, they belong to the very life of devotion. To raise a holy war against them, because they are pitched too high for some Unitarians, is not so much a doctrinal narrowness (for of doctrine there is no dispute) as an illiberality of sympathy and taste. It would be a fatal day for any church when all its minds should be cast in the same mould, and, by the tyranny of some one type, all occasion for catholic breadth and tenderness should be gone. Let each thinker and teacher, in his personal productions, by all means work out with the utmost sharpness and decision the special vein of his own conviction. But the common literature of a church should surely have the whole latitude of its various piety, ignoring all inner differences, and permitting each voice to take up its burthen as it may.

The appeal, however, to natural sentiment is abruptly cut short by the appeal to *authority*. Dr. Beard pronounces all apostrophe to Christ an unscriptural corruption, foreign to the early church, and the source, at a later date, of the false doctrine which fixed itself in the creeds of the fourth century.

In order to clear this historical side of the question from irrelevant matter, I admit at once, and to any required amount, the positive evidences of habitual prayer to the Father in the apostolic age. As the worship of Him has always co-existed with the invocation of Christ, no proof of the one avails in the least to disprove the other. What we have to determine is, whether, along with their strictly monotheistic worship, the early Christians admitted any kind of address to their risen Lord.

Now so well known and characteristic was this practice, that it even supplied the very phrase by which at times the disciples were defined. Ananias at Damascus, speaking of the Christians whom Paul had come to persecute, says, "Here he hath authority to bind *all that call upon thy name*:"* and the Damascene people who heard the new convert exclaimed, "Is not this he that destroyed those *who called on this name* in Jerusalem?"† The first instruction which Saul received from Ananias was: "Arise, and be baptized, and wash away thy sins, *calling on his name*."‡ The apostle himself, commenting on the text, "Whosoever shall call on the name of the Lord shall be saved," applies it to the conversion of the Gentiles to Christ: "How

* Acts ix. 14. † Acts ix. 21. ‡ Acts xxii. 16.

then shall they *call on him in whom they have not believed?*"* And his first letter to Corinth he addresses "to those who are sanctified in Christ Jesus, called to be saints, with *all that in every place call upon the name of Jesus Christ our Lord.*"† I do not forget, in citing these passages, the rendering which, after Newcome, the editors of the Improved Version give to the phrase, ἐπικαλεῖσθαι τὸ ὄνομα τοῦ Κυρίου,—to be "*called by the name* of the Lord." But until some instance can be produced to shew that the Greek verb in this construction (middle voice with accusative object) is susceptible of such meaning, the conscientious interpreter must be content, with S. Sharpe, Edgar Taylor, Stanley, Jowett, and the general voice of foreign scholars, to recognize in the words, as they stand here, the same sense which they indubitably bear in 1 Pet. i. 17, "*Ye call upon the Father;*" 2 Cor. i. 23, "*I call God for a witness* upon my soul;" and Acts xxv. 11, "*I appeal to Cæsar.*" The other translation is in truth destitute of all critical ground, and has nothing but a doctrinal interest to recommend it.

If we desire to know, from some practical example, what this invocation was, we are promptly answered by the first martyr as he falls: "And they stoned Stephen, *invoking* (ἐπικαλούμενον) and saying, *Lord Jesus, receive my spirit.*"‡ Is it said, that Stephen's vision (of "the Son of Man standing on the right hand of God," verse 56) makes this an exceptional instance, and authorized an invocation else idolatrous? The vision, however, was at another time and in another place,—in the council-chamber at the close of his speech; and in the interval the assembly had broken up in tumult and hurled him out, had conducted him beyond the city, and gone through the preparations for stoning him. Through all this was he still "steadfastly looking up into heaven"? and did the vision hold as he passed along the streets? There is not the slightest ground for bringing the vision and the invocation into conjunction. And even if there were, the one would not justify the other, unless on the principle that a vivid image of the heavenly Christ, rising on the soul in a crisis of sacrifice, affords an adequate plea for addressing him. For it will hardly be contended, I suppose, that Christ was really seen, and within hearing.

The dramatic character of the Book of Revelations certainly limits its value as an historical witness. At the same time, when I read the "new song to the Lamb," sung by the redeemed of every kindred and tongue and people, and echoed by angels, ten thousand times ten thousand, I can hardly think that vision and its sublime words destitute of all prototype in the usages of the church. The mind of an apostle familiar with the hymn of recognition below, would most naturally overhear in thought those higher strains of superhuman praise. And it would certainly be

* Rom. x. 13, 14. † 1 Cor. i. 2. ‡ Acts vii. 59.

a singular state of faith which could make Christ the object of a celestial homage so transcendent, yet scruple on earth to address him in even transient apostrophe. That it was not so, we know; for he closes this very book with an "Amen, come, Lord Jesus!"

Ineffaceable traces, then, lie on the New Testament itself of invocation to Christ as the distinctive habit of the apostolic church. And the evidence continues just the same—scanty, it is true, but perfectly precise and absolutely uncontradicted—in the post-apostolic age. The testimony of Pliny the Younger as to the usages of the Bithynian disciples (about A.D. 107) is particularly important, as being the result of a formal judicial inquiry, in which he himself was judge, recent Christians on the spot were the witnesses, and the emperor Trajan was to found instructions on the report. The persons brought into court "affirmed that the whole of their fault or error lay in this, that they were wont to meet together on a stated day before it was light, and *sing among themselves alternately a hymn to Christ,* as a god, and bind themselves by an oath, not to the commission of any wickedness, but not to be guilty of theft or robbery or adultery, never to falsify their word, or to deny a pledge committed to them when called upon to return it."* This language is so distinct that, to break its force, it must either be blurred by vague translation, or discredited as the product of heathen laxity in divine things. Dr. Beard does both. For the "hymn *to* Christ," he thinks it allowable to substitute one "*in honour of* Christ," adding, that it "simply signifies to celebrate the high praises or commemorate the transcendent excellences of Christ as their divine teacher and guide." This, however, would be "a hymn *about* Christ:" Pliny says, "a hymn *to* Christ:" if there is no difference between these two, the whole matter of discussion is gone; and the easy-going construction which Dr. Beard allows to the Bithynian Christian usage, I may hope, some time or other, to see extended to me. The term "*deus,*" too, from Pliny's pen, must not (it is added) be taken to mean more than "a man of marked distinction," like Augustus, Mæcenas or Plato. The word, however, comes apparently, not from Pliny's pen, but from the lips of his witnesses; and at all events it fixes upon the Christians *such a conception of the Redeemer in his heavenly state as to draw from them hymns of address to him.*†

* Lib. x. Ep. 97. Carmenque Christo, quasi deo, dicere secum invicem.

† The scriptural case, with that of the earliest church, is indeed *too strong* for the needs of my argument. It is probable that the addresses to Christ which, in the first disciples, were intensified by the belief of his continued agency and impending return, approached more nearly to the character of personal communion and even prayer, than would be congenial with the faith and feeling of any modern Unitarian, or of the very same persons were they living with us now. In discussing, therefore, the primitive practice, I do not appeal to it as an absolute rule, or claim the whole range which it would allow. So far as it was influenced by conceptions which time has corrected, it must be reduced ere it can serve as a model for us.

Dr. Beard reproduces for us "Pliny's Carmen Christo;" but as the piece which he presents under this title is not a "hymn to Christ" at all, its pretensions disappear of themselves. There is, however, another hymn,—one of the three "real gems" preserved in the Alexandrine MS. between the Psalms and Job,—of which Baron Bunsen says: "This Morning Hymn of the primitive church *is evidently alluded to by Pliny*, and we find it early used and held in high veneration by the whole church. It must therefore in its substance be *as old as the Johannean writings, if not older.*"* Reduced by Bunsen to its original form, this hymn is as follows:

Glory be to God on high:
And on earth peace, goodwill among men.

We praise Thee, we bless Thee, we worship Thee:
We give thanks to Thee for Thy great glory.
O Lord, Heavenly King, God the Father Almighty:
Lord God!

O Lord, the only-begotten Son:
Jesus Christ!
That takest away the sins of the world:
Have mercy upon us.
Thou that takest away the sins of the world:
Have mercy upon us, receive our prayer.
Thou that sittest at the right hand of God the Father:
Have mercy upon us.

For thou only art holy:
Thou only art the Lord, Jesus Christ.
To the glory of God the Father.
Amen.†

This composition, which Bunsen regards as at least not more recent than the Johannean writings, Dr. Beard separates from its companions in the Alexandrine MS. and transposes to a later date than its corresponding Evening Hymn; for no other apparent reason than that he may appeal to it in witness of the progress of corruption. Till some critical grounds are assigned for the order of successive production which he gives, and in which, if I mistake not, he stands alone, his history must be considered as simply conjectural, and its chronology as supplied by the exigencies of his argument. To me, I confess, the critics on all sides, Bunsen by no means excepted, appear to pronounce far too positively on the age and primitive form of such early ecclesiastical remains. Only we must not first determine their age by their doctrine, and then call them as witnesses to shew how the doctrine grew. For the present purpose it is sufficient that no church hymns have a better claim to high antiquity than one or two in which Christ is the object of direct address.

* Hippolytus and his Age, Vol. III. p. 134.
† Ibid. p. 66, and Greek Text, p. 142.

So great is the divergency between Bunsen and Dr. Beard on this point, that the latter, on the presumed authority of Paul of Samosata (about A.D. 260), regards the hymns "in honour of our Lord Jesus Christ" as "novelties in hymnology" in the middle of the third century. To this statement by one ante-Nicene Unitarian, it is sufficient to oppose the assertion of another at least a generation earlier: *Artemon* declares that it is precisely in the old hymns of the church that he finds divine honours rendered to Christ, but that side by side with these, in the ordinary language of belief, a doctrine like his own has always found expression.* Had we to choose between these two statements, the older witness must evidently prevail. But they spoke, no doubt, of different classes of hymns,—Artemon, more generally, of all such as appealed to Christ as a higher nature; Paul, more specifically, of those which, using the language of incarnation, spoke of the Son of God as having *come down from heaven*. This it was which he characteristically denied. He allowed the miraculous conception of Jesus; he allowed the presence of the Logos in his soul; but he denied that in either case any Divine Person came down from heaven and became incarnate; and the hymns which celebrated this alleged exchange of worlds, and dwelt on the Saviour's condescension in assuming the human birth, were the productions "in honour of Christ" which, probably with good reason, the Bishop of Antioch denounced as new. This, however, is perfectly consistent with the earlier existence of hymns which, on other grounds, rendered to Christ the divine honours of which Artemon complains, and with the use, by both these Unitarians, of such restrained modes of invocation to Christ as had prevailed in the apostolic age.

Notwithstanding, then, the scantiness of our memorials, the chain of evidence is sufficiently complete: the ancient Morning Hymn, the letter of Pliny, and the New Testament itself, distinctly trace the invocation of Christ to the first communities of his disciples. That the homage paid to him strained itself to higher and higher pitch till it reached the monstrous forms of mediæval devotion is perfectly true, but does not help us to fix the point at which evil began. The error lay in the things said, not in the mode of saying. Whoever first attached false predicates to Christ, not those who apostrophized a Christ still truly conceived, set the mischief a-going. Think rightly of him, feel rightly towards him; and you may shape your speech in the third person or the second, as you are of logical habit or of poetic. And on the other hand, speculate about him where you have no clue, try with your coldest scrutiny to fix his place in the illusory realms of Substance, Nature, Essence, Person; and, though you never speak or sing to him at all, you may soon overtake Athanasius

* Euseb. v. 28. Theodoret. Hær. fab. ii. 4.

and lose yourself in an endless scholastic labyrinth. The great controversies which shaped the orthodox doctrine respecting the person of Christ were eminently unimaginative,—the product of Greek subtlety, not of popular fervours. The *cultus* followed the doctrine, and did not lead it. Let there only be a reverent care for the truth, and the language of worship will take care of itself. If poison have got into the tree of life, it has entered by the root of thought, and not by the blossom of melody and speech. All Protestants are agreed that the simplicity of the gospel became overlaid, in the course of centuries, with a mass of superstitious abuse; and all are agreed that such evils should be stopped at the outset. But then, where exactly is that outset to be found? The Lutheran says, "Beware of the unbloody offering; the Divine sacrifice was once for all!" The Calvinist, "Trust in no Real Presence in ritual elements, but pray to the Son of God to regenerate your heart by faith." The Arian, "Give glory to Christ, but halt within the limits of *the Finite*." The Unitarian, "Believe and obey his supernatural authority, but stop within the limits of *Humanity*." Theodore Parker, "Reverence him as great and good; but see! there is no end of mischief if once you go beyond *the Natural*." Unlike all these, which at all events pitch upon real differences and bring us into contact with questions of truth and falsehood, is the new cry, "Beware of apostrophe! Eschew the vocative! Keep the spiritual world at such a distance from you that you may always mention its glorious company as a third thing, and that even its Prince of saints may never draw a salutation from your hearts!" I must confess that, out of all possible points from which to deduce the corruptions of Christian doctrine, this theory of the rhetorical origin of evil seems to me to select the most unreal. Whether, under the grammatical form of direct address, there is or is not *prayer*, depends entirely on the presumed presence or absence of the higher being addressed. As all Unitarians believe Christ to have passed from this world and to be in another, they are precisely the persons in whom apostrophe can never be confounded with prayer. Theirs is a position of exceptional freedom of spirit, which it is their duty to use and vindicate, and not to lay down in timid homage to the world's superstitions. Is their jealous isolation from the warm life of Christendom never to cease? Are they content, after all these centuries, to remain Jews with one prophet more? Are the ἔπη Δανιδικά, which were the venerable beginning and are an imperishable element of their devotion, to be also its final type? And shall the greater nearness and fulness of the heavenly world, the blending of divine and human colours there and here,—the severed family below, above,—the catholic communion of saints,—make no essential difference, put no new song into the heart? The Christian church is, after all, something other than the synagogue, even than the syna-

gogue which says that Messiah is already come and gone. For eighteen hundred years it has been the receptacle of the deepest spiritual consciousness of the human race, and has so dealt with it as to mould a new edition of our nature. Affections that had not learned to speak, it has trained from their early lisp to the full voice of articulate faith. It has given to life new arts, new ideals, new depth of tone. With that historic body—the parent of what is best in us—we cannot afford to break, in order to take up—as if Paul had never lived and had his glorious apostolical succession in the spirits of mankind—with a meagre Ebionitism again. For my own part, while I indignantly protest against the charge of doctrinal indifferentism, I confess to a profound sympathy, below the strata of doctrine, with the characteristic genius of the Christian church. Its art, its liturgies, its music, its hymns, its memorials of sweet and holy character, all seem to find in me what nothing else can reach. It is probable enough that the "Hymns for Christian Church and Home" betray this sympathy, and tend, without conscious aim, to re-seek the threads of living affinity which unite us with the general tissue of Christian sentiment and experience. That this tendency has led, in my own mind, to any tampering with the purity of worship and the severity of truth, I most emphatically deny; and that many others feel with me may be presumed from the welcome which the book has found. But it was too much to expect that there should not be some minds still possessed by the spirit of the old Unitarian protest,—a spirit to which our liberties and our theology are under greater obligations than our poetry or our devotion.

JAMES MARTINEAU.

REV. J. H. THOM ON A CRITICISM IN "HYMNOLOGY OF THE CHRISTIAN CHURCH."

SIR,

IN an article in the March Number of the Christian Reformer, entitled the "Hymnology of the Christian Church," and bearing the signature "JOHN R. BEARD," an offence is committed which, having escaped expunging by an Editorial hand, must receive its correction from mine.

There is a hymn by Bishop Heber commencing thus: "Incarnate Word! who, wont to dwell." In "Hymns, Chants, and Anthems,"* I have left the first two words unaltered, and in consequence am represented by Dr. Beard as sanctioning and using an expression which is equivalent to "Christ being God incarnate."

On any question of taste, of literary judgment, of the due

* I recommend Dr. Beard when he names a book to name it correctly.

bounds of poetical or devotional expression, it is not my intention to dispute with Dr. Beard: I shall silently submit to have execution done upon me at his hands for any offence which my "laxness" as an "æsthetic theologian" may lead me to commit; but the proper meaning of the *scriptural* expression, "Incarnate Word," or, "the Word made flesh," is not an æsthetic question.

When Dr. Beard from his Pulpit and his Chair expounds to his people and his students the 14th verse of the first chapter of St. John's Gospel, "The Word became flesh and dwelt among us," does he treat the Apostle as he treats me, and derisively remarking, "GOD becoming flesh and dwelling among us," proceed to look for other similar laxities in that great "æsthetic theologian," as things only to be expected, and occurring "naturally enough"?

Of Dr. Beard's conduct there are four *conceivable* explanations: I am compelled to adopt the fourth.

1. It is impossible for Dr. Beard to be *ignorant* that the expressions, "Incarnate Word," and "Christ being God incarnate," are not equivalents in any sense which ascribes Deity to Christ,—in any sense which he and I would not equally accept.

2. It is impossible that not being thus ignorant he should yet *wilfully* advance a charge which, justifiably, only conscientious ignorance could make.

3. It is not possible to place this offence in the class of the simply natural and excusable *inaccuracies* of a careless writer.

4. Nothing remains but the explanation by *animus*,—that Dr. Beard's eye was so sharply set in the direction of *persons*, that for the time it was unconsciously turned away from the just meanings of *words*.

Dr. Beard is, I am sure, incapable of replying that he interpreted "Incarnate Word" as equivalent in my use of it to "Christ being God incarnate," because in another hymn, a verse of which he immediately quotes, "the mild divinity" of Christ is said to have penetrated the inner spiritual consciousness of children, so that they "smiled as in a father's face,"—as every child would smile in a father's face if the beauty of holiness proper to a father, the purity and the tenderness that belong to the divine relations of our nature, was visibly written there. Dr. Beard has himself published a volume entitled, "The Divinity and Atonement of Jesus Christ scripturally expounded," and another volume entitled, "Illustrations of the Divine in Christianity:" Dr. Beard therefore cannot conscientiously confound Divinity with Deity. So much for the import of words; and now, though I decline all controversy on grounds of taste, judgment and feeling, I may yet assure Dr. Beard, simply as a fact, that I am not capable of speaking of "the mild divinity" of GOD.

Sir, I have hesitated long as to whether I could suffer this attack to pass unnoticed. I deprecate all public reference to

differences that are not fairly matters of opinion or of knowledge, that can in any way have a personal bearing. I object to being alluded to in public as an "æsthetic theologian," because my sense of what is proper forbids me to weaken the blow by any retort on the idiosyncrasy of my critic. Dr. Beard is an older man than I am, and is respected for much zeal and for many labours. Personally to wound or give him pain would be deeply and lastingly painful to myself,—and there are those whom rather than wound, through their just love and honour for him, I could patiently accept any consequences from his criticisms that affected me only. When criticism has honoured me by testing the truth and vitality of anything I have done, said or printed, it has ever been my habit, except in a case of express controversy mutually arranged, to leave the test in the hands of others, so far as I was concerned, to an unimpeded operation. I hope never again to have to depart from this rule, and hereafter to be silent about anything I have written, unless I have to confess an error or an injury. But Dr. Beard's reputation for learning gives a circulation to his words; this is not the first offence in this direction; it is impossible to tell how far this unseemliness may proceed if such licence is unchecked; the Bishops with the "Essays and Reviews" are decorously employed in comparison with an Unitarian minister charging his brother ministers with "idolatrous" practices; there must, I suppose, be people whom such criticism misleads, else he could not write it and you would not print it; he is largely employed in forming the minds, tastes and habits of men who are rising into important stations in our church; I have, therefore, on deliberation deemed it more respectful to all concerned for this once to interpose a word in arrest of judgment than to maintain a silence which suffered judgment to go by default, or else must have implied that what might be said by Dr. Beard on the significance of words was held by me too unimportant to need notice or correction.

Liverpool, Oakfield, March 12, 1861.

JOHN H. THOM.

REV. JOHN WRIGHT ON "HYMNS FOR THE CHRISTIAN CHURCH AND HOME."

SIR,

I HAVE read with much regret the criticism on "Hymns for the Christian Church and Home," contained in the Christian Reformer for March. Having used this Hymn-book for seven years, in the weekly services of the chapel of which I was at that time minister, and having strongly recommended its adoption

at several mission-stations, I feel a great interest in the question, as to whether it is fitted for Unitarian worshipers, or contains "elements which, with our Unitarian faith, it would be idolatrous in us to use." (C. R. p. 136.) While I prize as highly as any one the principle of the worship of One God, our Father, I am yet led by experience to the opposite conclusion to that of the writer of the recent criticism, having found that I can use every one of the hymns he censures, both in public and in private, without departing from strict Unitarian worship.

Did the space I may ask you to grant me allow, I would gladly answer in detail the objections adduced. I must be content, however, with mentioning two general considerations which invalidate these objections.

1. Poetical invocation is not worship. The poet addresses persons and things which are present only in imagination, and I know not any Hymn-book in which this practice is not seen. In the most "Unitarian" of Hymn-books,—that published by Dr. Beard in 1837, containing only hymns by Unitarian writers —we have invocations to the "soul," "young man," "benignant Saviour," "Christian," "departed ones," "Lord Jesus," &c. Mrs. Barbauld, mentioned with approval as a model (C.R. p. 139), apostrophizes thoughts, cares, the soul, salt of the earth, pure spirit, &c. Is not, then, such invocation inseparable from religious poetry? If Mrs. Barbauld is justified in writing,

> "Pure spirit, Oh where art thou now!
> Oh whisper to my soul! &c.
> To me thy strong aspiring hopes,
> Thy faith, thy fervours lend," &c.

and does not thus incur the charge of worshiping the dead, we may sing,

> "Oh thou that in its wildest hour
> Didst rule the tempest's mood,
> Send thy meek spirit forth in power,
> Soft on our souls to brood!"

without being worshipers of Christ.

The difference between poetical invocation and worship was, however, so plainly and forcibly shewn by Mr. Martineau, in a former controversy on the subject, that I need add nothing more on this point.

2. If the mere fact that Christ is addressed does not unfit a hymn for Unitarian worship, is it an insuperable objection if it contain what is in words a petition for spiritual help? We all believe that we may feel the influence of Christ in our hearts and souls by the study of his life and teachings, as recorded in the Gospels. When we vividly realize to our minds his character, and make him appear before our imaginations, as though we had been among those who actually saw him and listened to him 1800 years ago, we may naturally express our feelings in the

form of an address. We do not thereby call on him to act on us now, but desire to be acted on by his recorded words and deeds. "The expression of fervent gratitude, reverence and love to our Saviour, have the direct sanction of many passages of Scripture." (C.R. p. 90.) What difference is there then between saying, "I love Christ, I wish to learn of him and to feel his influence," and saying,

> "Welcome, O welcome to our hearts, Lord!" &c.?

The disciples asked Christ, "Lord, teach us to pray." The Christian of the present day, placing before his imagination his Master thus teaching, and earnestly desiring to imbibe that Master's spirit of prayer, may say,

> "Oh thou by whom we come to God,
> The life, the truth, the way,
> The path of prayer thyself hast trod,
> Lord, teach us how to pray,"

and yet not in any way worship Christ.

Moreover, such poetical language is of highest value in assisting us to make real and powerful to our minds the influence of the life of Christ. Without it, his character and example may be a dead historical fact of the past, rather than a living spiritual influence.

My defence of the hymns in question is founded on the fact that they are poetry, are not therefore to be judged by the reason *only*, but also by the imagination. I wish that in our prose writing as strict a watchfulness was always exercised as has been put in force against these hymns,—never to use ambiguous expressions, or those which may be understood by ourselves in one sense, and by the orthodox in another sense.

In conclusion, let me state my strong conviction that there is not a hymn in Mr. Martineau's book to which the above explanation will not apply. I admire and love that book as a most valuable collection of religious poetry, and in every way superior to all other Hymn-books which have been offered to Unitarians. It is well that we should cultivate doctrinal distinctness and accuracy—is it not also necessary that we should secure spiritual life and warmth? and this latter we cannot do if we reject the imagination from our religious services. I trust that none of our congregations will be deterred by what has been said from beginning or continuing to use the book, and that the general use of one good Hymn-book in all our chapels, which many of us have long wished for, will in time be secured by its universal adoption.

JOHN WRIGHT.

Bury, Lancashire, March 20, 1861.

THE LATE GEORGE HOLT, ESQ.

The late George Holt, of Liverpool, youngest child of Oliver Holt, of Rochdale, and Anne Bannister, his wife, was born on Midsummer-day, the 24th of June, 1790, at the Town Mill, then his father's property and still in the possession of the family.

The first part of the following memoir is drawn from an account of his early life written by himself many years ago; the latter, chiefly from the remembrances and letters of his family and friends.

He himself thus prefaces his brief autobiography: "Having at an early period of life—seventeen years of age—left Rochdale and fixed my residence in Liverpool,—married, acquired friends, connections and property in my adopted locality,—and, in the lapse of time, my connection with Rochdale and the place from whence I sprung naturally closing behind me, and leaving no trace or but a very faint one for the future,—it has occurred to me that possibly some one of our children and descendants may at a future day ask, Where did father, grandfather or great-grandfather, as the case may be, spring from? What is his history, parentage, occupation, &c.? How came he down here to this Liverpool? In answer to these natural inquiries of the living after their dead ancestors, I have thought it well briefly to put down in writing a few of the leading points in my quiet and, up to this period, moderately and uniformly successful life.

"The Holts are a pretty numerous tribe in the large parish of Rochdale, in Lancashire. Our people claim to be offsets of the Holts of Grizlehurst; and probably this may be true enough; but having omitted to keep the links of the chain together, the exact connection or descent was not easily traceable half a century ago, and now, owing to the rebuilding and enlargement of churches and grave-yards, the disturbance of tombstones, brass plates and other memorials in the churches of Heywood, Rochdale, Ashworth, &c., the matter would be difficult, if not impossible. The tradition, however, has always been rife amongst us to that effect. My great-grandfather, Arthur Holt, was born somewhere about 1685. His son John, born in 1715, married a relative of the same name, Mary Holt, of which name he was very proud, saying, 'We are true Holts.' Now, however, that feeling has altogether subsided, my father holding in thorough contempt any other feeling than that founded on individual character and worth.

"My grandfather, dying in the prime of manhood, left my grandmother with ten children, and with but little or no provision for their support beyond her own industry. I have heard her say that, left a widow in such trying circumstances, she had yet reared her children 'without help from either friends or parish.' This respectable and venerable old lady lived to a great age, near ninety. She was remarkably straight in figure and

shape, and very active when quite old. She lived many years, supported by her son Oliver, my father, in a cottage at the Dunkirk, adjoining the works at Town Mill. How well I remember my frequent visits to her small house, the bed being on the same floor as the living room! With her lived until the last an old unmarried daughter, Elizabeth—we always called her Aunt Betty —a snuff-taker, as they both were. Though the youngest child of her aged mother, she had not half the energy, activity and vigour of her venerable parent. Part of the regulations of this small household I well remember: their dinner was regularly sent from our house, I, or some one of my brothers or sisters, or the servant, as the case might be, taking it down cut in slices between plates, and always before we commenced our own meal. A strictly religious woman was my grandmother, professing high Calvinistic opinions. She was a firm believer in witches and supernatural appearances of all kinds, which to my young fancy gave an air not of gloom, for she was too active, stirring and cheerful for that sentiment, but of mystery and something like spirituality. When she was very old and infirm, my father having built a tunnel or long arch of considerable width and elevation, carrying the cart-road along its length and communicating with the water-wheel of the mill, she was so much interested with the work that she determined to have a complete survey when in its finished state. Accordingly the men placed her arm-chair on a barrow constructed for the purpose, and carried her along the whole line of works, to her infinite satisfaction and delight. It was a fine, bright day, and I ran alongside of her chair. She was proud of her son Oliver, of his steady affection and of his success in life, which, as compared with her own slender fortunes, she looked upon as considerable.

"Her second son, Oliver, my father, so called in admiration of the great champion of Independency, was born in the year 1752, being that in which the style was changed. At an early age he was bound apprentice to the Messrs. Greenups, of Sowerby Bridge, near Halifax, large woollen manufacturers and merchants. During his apprenticeship he was thrown chiefly into that branch of their extensive establishment which was particularly connected with the dyeing department, and seems to have followed it up with more assiduity than any other, not only from the duties of his situation, but also from love of the occupation itself: indeed, he must have given very close attention to this branch of manufacture, as is clearly shewn by his subsequent career and success, founded solely upon his efficiency and ability therein; and I quite remember that he had a pride in the skill and cunning combinations of the process required to produce the desired result. I have heard him relate the constantly laborious life he had to endure during that important and turning point of life, while passing the customary seven years of apprenticeship in the ser-

vice of this house; as, for instance, after the day's hard work was over, toiling from six in the morning to the same hour or later at night, his master, without regard to times or seasons, rain or snow, would bring a large bundle of home or foreign letters for the post-office at Halifax, a distance of some good two miles, saying, 'Here, my boy, just step with these letters to the post-office.' This hard service, however, does not appear to have alienated in the slightest degree his respect and esteem for his masters. He entertained a most reverential regard to the latest period of his life for all the members of that family. It appears that with the success of the Messrs. Greenups they united habits of joviality and sporting at variance with a permanent hold of the position and wealth they had acquired, and accordingly, many, many years after he had left their employ, they failed in business and were broken up from the place they had held so long; and as it happened that he had the power to shew them hospitality and help—his first masters and patrons—he was more than willing to do so. I well remember how proud he was to set forth his best to one or two of the younger branches of the family who called upon him occasionally, when my father had achieved a pretty secure position in worldly circumstances; and although they were gay and, I believe, very foolish, and he, on the contrary, staid and sober, he could see no fault in them; they were sons of his master, and that was enough; he would hear nothing against them.

"On leaving the situation at Sowerby Bridge, my father found employment with Mr. Thomas Smith, of Castleton—these Smiths were at that time the very first family in Rochdale—who carried on his manufacture of coarse woollen cloths, suitable for the Spanish and Portuguese markets, at the 'bottom o' the lane' in that town. Mr. Smith was on the look-out for some person who could undertake the proper and skilful dyeing of these broadcloths, and it appears my father was exactly the man. They agreed upon terms satisfactory to both, and there he remained for some years in the full confidence and regard of a very successful trader and merchant. At the close of one of those prosperous years which added to the large fortune Mr. Smith so suddenly accumulated, he called my father into the parlour—for the house he then lived in adjoined the works—and closing the door, he said, 'My lad, I wish to tell thee that we can do anything with the good colours you are now dyeing; don't spare your wares and stuffs, but continue to give me good colours regardless of the cost, and I can make a fortune as fast as coining.' With the close of this confab he slipped ten guineas into my father's hand, repeating his assurances of regard and trust. This was a donation of no slight amount in the eyes of the receiver, and no doubt produced fruit to the donor thirty, sixty or a hundred fold. This prosperous state of his rising fortunes induced him to marry, and

accordingly he took to wife Anne Bannister, my mother. Of her family or relations—I believe she had but few—I never learned anything of an authentic nature, and my conclusion is that there are none, or the links so broken as not to be traceable. She, my good mother, died of decline before I had attained my fourth year. Young as I was, I well remember her figure; her anxiety when affairs of business called my father from home; her decease; her funeral. Connected with this period are some of the earliest impressions of my memory. One of the first circumstances I can remember is the lighting at the house fire the end of a rope, and in the dark of a winter evening running into the road before the house and striking it on a stone so as to produce a body of sparks. This, often repeated to my great glee, brought the gentle and plaintive reprimand of my mother; as I conjecture, she was anxiously waiting my father's return home, and being alone (except myself) the house door remained open, as it were for company. Her manner, as it now appears to my fancy, was something of watchful anxiety, like weariness almost amounting to disease. The open door, too, gave more full admission to the sound of the mill-wear, a fall of water in the winter season of considerable body. This, with the attending circumstances, had a melancholy and almost fearful effect on my young mind; nor have I to this day ever heard the distant fall of water without a renewal, as it were, of that moment. What I have now related, together with her embracing me, for company and protection, as I conceive, during the absence of my father, are the only passages I can call to mind in the life of her who bore me.

"Here I may name that many years before this period, and after my father had fully established himself in the service of Mr. Smith, with a good reputation as a skilful practical dyer of woollen cloth, the nephew of that gentleman, Mr. Edmund Smith, made a proposal to him of co-partnership to establish and carry on a separate concern on his, Mr. E. Smith's, premises at the Town Mill. These proposals were agreed to, and the business was established and conducted under the firm of Smith and Holt. Then it was that my father removed himself and his household to Town Mill. The new concern, under the vigilant and industrious management of my father, was decidedly successful; but poor Smith, his partner, sank into intemperate habits and fell a victim to excessive indulgence, dying when comparatively a young man. The premises then fell into the hands of his late partner's younger brother, John Smith. Now John wished to take the exact place in the concern that his brother Edmund had occupied; but my father said, 'No; I have had enough of one useless, or worse than useless, partner; I will for the future rest upon my own individual exertions and try to carry on a similar business on my own account.' He therefore proposed to become the tenant for the premises he occupied at Town Mill; but Mr. John Smith

said, naturally enough, 'No; if you will not admit me as a partner, I will not admit you as a tenant, but will try to carry on the business on my own account.' The parties being so placed, it required decision and promptitude. Accordingly my father leased land from Mr. Frankland immediately adjoining Town Mill, built premises with surprising celerity, and was at work with a flash, as it were. His rival carried on the concern in the old premises without either skill or energy, and was, as a necessary consequence, soon obliged to close it; while the new concern was as decidedly successful. Some time afterwards, John Smith fell a victim to the same intemperate habits as his brother Edmund, when my father purchased the premises at Town Mill. This purchase (from £4000 to £5000) was an onward step; and now, had he had the requisite mercantile education for managing his own correspondence and accounts, the way was open for rapid progress; but he was obliged to trust these important particulars to others, which begot a timidity and a fear of venture and enterprize which would have been subdued and overcome if he had had a complete mastery over every point of his position. As it was, he made himself contented with securing a position of very moderate independence, without aiming further, and therefore the chance of realizing the position of a *wealthy* man was allowed to pass.

"It was while my father lived at the Town Mill that I was born, and was sent at a very early age to a dame school, to an infirm old woman known familiarly as 'old Isabel.' Her house was up a long narrow passage, and a maiden daughter carried on a little traffic in bread-baking, chiefly of oat-cakes, for those who sent her the dough. The house had consequently the somewhat pungent, but to me not disagreeable, smell attending that process. It was the old lady's custom, whenever any of her young pupils fell asleep, to lay them out at full length on a kind of rude sofa, called a 'couch-chair.' Envious of the comforts and indulgence of these sleepers, and not being able to throw myself at pleasure into the required state to entitle me to a place on the 'couch-chair,' many a time and oft have I called out, 'Mistress, I'm asleep, I'm asleep.' The considerate schoolmistress, faithful to her charge of 'taking care,' has taken me at my word and laid me in the customary place. To this hour my remembrance of that old lady is one of respect and affectionate deference; and I really think she must have possessed some of the most important qualifications for teaching by her power of inspiring and retaining, without the least severity, respect and obedience. These are the recollections of a child of from four to six years of age."

Two incidents of Mr. Holt's childhood deserve to be recorded here, partly because, by those who only knew him in later life, their very possibility could not be believed on other testimony

than his own, and partly because they may teach others what can be effected by a strong determination to conquer natural violence of temper. "As a boy I was subject to strong excitement and fits of furious anger. On one occasion I found a cock, given me by some one, and of which, as my only property in the world, I was very proud, lying dead in the yard, near the wheel of a cart. I inferred that it had been placed in that precise situation designedly to deceive me as to the cause of its death by a man named Thomas Brown, who had, as I suspected, destroyed the bird—and I understood afterwards that I was right in my guess. Let that be as it may, I fetched Brown out of his house—brought him to the spot where the bird lay—accused him of the murder—without waiting for a reply, at once told him I would punish him on the same spot, in the same way as he had punished my bird. On the instant I took a boulder-stone, about the size of both my fists, not with any intention of throwing the stone, but of beating and pounding without mercy this big, stout, cowardly man. My sister, then a young woman, saw all, and vainly endeavoured to control and direct me otherwise. Finding how utterly vain was her interference with my uncontrolable madness, she called out my father; but even he could not be heard; and he was obliged to take me in his arms and bodily carry me into the house beyond the sight of the man who was shrinking before my ungovernable rage. I could not have been more than nine or ten years of age at this period. On this occasion I had a serious lecture and, as usual, certain verses in the Bible to get off as a punishment. The warning and parental precautions against this 'sinful anger' do not seem to have lasted long, or to have made the desired impression; for, not very long afterwards, under the same mad influence and without any adequate cause, I placed myself in the direct way of interruption to the work and proceedings of my sister. In vain did she quietly ask me to withdraw and desist; and when she, without violence, endeavoured to remove me, I kicked at her in so violent a manner as to break one of her fingers. She received all this injury without remonstrance or complaint; and on this account chiefly, I think, I was the more touched, grieved and broken-hearted. It had a powerful and most depressing effect on my mind. How well I remember, both the exact spot in the garden and time of day, praying against these fits of anger! And, singular as it may appear, on the next occasion provoking to wrath, the better spirit got the upper hand of the demon, and I swallowed my rage, as I may say—and really it was something like the gulping down of a round lump of something which took place on that occasion. However, I cannot recollect from that day to this being a slave to passion in that sort. Would I could say the same of all!"

Nothing farther of particular interest marked George Holt's

early childhood; but doubtless from that then picturesque border country, abounding in clear, bright trout-streams, the hill-sides fringed with coppices where were to be found all manner of birds and plants and what few wild creatures England still affords, he was imbibing that intense love of nature, and intimate, discriminating knowledge of all natural sights and sounds, which was a very marked feature of his mind to those who knew him thoroughly. The superstitious feelings common to the whole neighbourhood, and forming quite a part of his grandmother's creed, despite her strong sense and earnest piety, also tended, no doubt, to foster the romantic and poetic element with which he was largely endowed. To the common, nay, even to the tolerably accurate, observer, such qualities might be hidden by the activity of the daily outward life; but those who were in his closest intimacy knew that, among persons especially marked by those characteristics, few possessed a more powerful imagination, a greater amount of enthusiasm, a firmer belief in high possibilities, and all those useless qualities which the world stigmatizes as *romantic*. They are called *useless:* it may well be doubted whether, when combined with industry and perseverance, they do not contribute a very large and *useful* quota towards a man's success in the business of life,—to say nothing of the grace and the pleasure they afford.

Far more, however, than by all other circumstances was the son's character influenced by the father, and by what he experienced in that father's home. Oliver Holt was a man of active, industrious habits, strictly upright and honourable, and very kindly in all the relations of life; of deep, earnest piety; a Calvinist by education, profession and sincere belief; though in after years his son thought he could remember that there were traces of doubts of the truth of that system of theology which his father's kindly nature would force upon his reluctant mind. These were chiefly shewn in occasional long theological discussions with a shrewd, independent-minded cobbler (John Clough by name), who seems to have had decided doubts on those points, and to have attained unwittingly to something very like Unitarianism. To these discussions the young boy George was sometimes invited by his father with a kindly, "Lad, wilt thou go with me to see John Clough?" But whatever doubts there were, they were kept private and sincerely struggled against, and Oliver Holt's house was quite a place of call for orthodox Dissenting ministers on their way from Manchester to Halifax and other parts of Yorkshire. "In this way persons were not unfrequently visitors at our house who for knowledge of men and books were much above our ordinary neighbours and local society. Drs. Carey and Marshman, who were celebrated missionaries to India and not unknown to literature and science, I well remember; and Robert Hall, of Cambridge, with

his love of bed. All the ministers of Manchester, Liverpool and the north of England, at one time or other came under review; so that we had frequently subjects of interest and conversation connected with books, literary and religious movements and mental improvement, before us to a degree somewhat beyond the bulk of persons with whom we were ordinarily associated." What we have now written will give some idea of the father to whom and to whose training, as well as to that of his schoolmaster, Dr. Fawcett, Mr. Holt always said he owed his success in life.

The most important event in his early life was his father's placing him at school with "Dr. Fawcett, of Ewood Hall, within five or six miles of Halifax, and near Hebden Bridge, in Yorkshire. I remained with this good man about five years, and must attribute anything of good that has been implanted in me to that period of my life, the example of that good man, his family, and the general good spirit prevailing in his large domestic educational establishment. At one time we were nearly eighty boys. It is really surprising how much may be done upon small means where the whole heart is set in the right direction! One can hardly figure a better member of society than old Dr. Fawcett, consistently and cheerfully pious, learned, unceasingly industrious, no crotchets of any kind, and a leader on of improvements of all kinds within his sphere. He was the first (so far as it has come under my own observation) to print and distribute (a great number gratuitously) elementary books on educational subjects amongst his neighbours and the people around,—staying up half the night, working with his own hands at the Stanhopeian press, which he was one of the earliest to adopt and apply to his own love of improvement. A wise and peaceful adviser and a referee amongst his neighbours, a large but judicious distributor of alms in due season; and, although he only charged twenty pounds or guineas per annum, he accumulated a fair independence, obtaining a wide local influence on his retirement from his position as a pedagogue to that learned leisure to which he was so well entitled. He retired to a place near Hebden Bridge, where he had prepared and built a house, which he called Machpelah, and where he lies buried. Amongst his various writings, he published a small volume which he styled an 'Essay on Anger.' By some accident this little work fell under the notice of George the Third, who, being much pleased and interested therewith caused favourable mention of it to be made to the author, intimating his (the King's) wish to serve him in the Church Establishment. This, however, could not be. Fawcett was as fixed as possible in Nonconformity. Sometime afterwards it appears that he interfered, and that, too, successfully, on behalf of one Holden, a printer of Halifax, and who had been employed by Fawcett in the publication of his various works. Holden had

committed the crime of forgery; and, according to the custom of that day, the punishment of death appeared inevitable. Fawcett disapproved on principle of the punishment of death in almost all cases, and in this of Holden he saw mitigating circumstances. He approached the King by petition, and obtained a commutation of the sentence to transportation. It is not improbable that this was one step in reducing our sanguinary code to its present comparative mildness. Later in life, Dr. Fawcett published a Devotional Family Bible, a copy of which having been presented to me on the occasion of my marriage by my partner, Samuel Hope, I have used it as my family register of births, deaths, &c. The work has no extraordinary merit in itself beyond its pious spirit and devotional tendency. During my stay at Ewood Hall, I formed some friendships which have been serviceable to me in my progress through life, and some of which continue to this day. The one which most interested me during my long residence at Ewood was that with Wm. Hamilton, the son of a medical gentleman at Leeds. He was a boy of noble and pure sentiments. After he left school and went into the great world, he chose the army as his profession. He served through nearly the whole of the Peninsular War under Wellington, but unfortunately, when terminating that long struggle the British army were taking possession of the French soil, when he was in the act of passing the river Adour poor Hamilton was shot. His rank at the time of his death was Brevet Major. The letter of Sir John Byng to his father, of which a copy was sent me, shewed that he was a good man and a good soldier. The passages of our friendship, in our wanderings in the woods and lanes of that somewhat picturesque and romantic country—our joining at forming a garden and raising a bower therein—purchasing tools, seeds and plants—reading together, and hourly intercourse with uninterrupted affection,—made a deep impression upon my young, and I suppose I may say, susceptible heart. His death, which must have occurred in the year 1814, was not learned by me without much emotion, and indeed to this day the traces of our intercourse and love are visible on my memory. Speaking of Ewood Hall as a school for young lads intended for commercial life, and taking my present experience of the world and mankind into account, I must pronounce it to have been both morally and intellectually a good school; and we had abundance of good, plain food. At the close of each meal, the dinner more emphatically, the good Doctor invariably asked, 'Will any one of you take any more?'"

Such is Mr. Holt's written account of his "school and schoolmaster." In conversation with his children, he naturally dwelt upon many other little incidents of his school life,—his mischievous pranks, his sallyings forth to climb the highest and most dangerous trees in search of some particular bird's-nest he had

set his heart upon. He was always very "plucky" and agile,—a swift runner, a far leaper and of considerable powers of endurance; and these active habits he retained to a late period of life. One story he often told them, because having once heard it they constantly wanted it repeated,—of how, bathing being strictly prohibited without the presence of the master, a boy having once been drowned in the river, a number of boys yet went to bathe, and one day were seen by the Doctor. They had time to make their escape before he came up, and Holt, who really had not been bathing, though he knew who had, was in the way and was captured. He assured the Doctor that he had not been bathing, and with equal firmness declined to tell him who had. The fault was considered a very serious one, and an example must be made; so Holt was treated as the delinquent and was punished, in the hope of thereby discovering the real offenders. He was flogged more than once, and was kept for many days in a little summer-house in the garden, with nothing to amuse him but an old Bible full of pictures. Under the window of this summer-house the boys crept when they dared, thanking him and beseeching him to remain steady to them. This he did, and somehow the inquiry had to be given up and Holt restored to his usual place in the school. The grateful boys went to receive him with every demonstration of joy, formed a procession, mounted him on their shoulders, and carried him triumphantly home from his weary temporary exile. Of a very different character was his remembrance of the Sundays spent at Ewood Hall. Dr. Fawcett added the duties of minister of the little Independent chapel at Hebden Bridge to those of schoolmaster at Ewood, and there regularly twice a day did master and pupils walk together. They marched in no set order, though there was as much order as was needed among them; but the great treat to those who particularly loved the Doctor, and Holt was one of them, was to keep close by him and listen to what he said. He did not hold any actual conversation with them, but spoke his thoughts, as it were, aloud, they listening in the reverent, docile way young people will always listen to the words of one whom they respect and who has won their hearts. These social soliloquies, especially when returning from evening service in summer-time, made a deep and lasting impression on young Holt's mind.

"On my removal from Ewood Hall, I remained at home with my father, taking a part in the work going on in the dye-house, mill, &c., with occasional short spells at Mr. Littlewood's school; but at a very early period, probably in my fourteenth year, I was put in charge occasionally, and sometimes for a considerable time, of a concern my father had established at a place called New Hey Mill, near Bacup, in Rossendale. Bacup at this time was shut out of the ordinary intercourse of the world; it was off any great road, lying in a mountainous district, and only acces-

sible from the Rochdale side by mountain passes, as they might be called more properly than highways. The people had a peculiarly primitive character, were mostly of a religious turn, with a large proportion of Nonconformists. My father's friend, Earnshaw, who was first sent to take charge of the Bacup concern, was a Wesleyan Methodist; the other principal inhabitants were much divided, the husband going to chapel, the wife to church, or the reverse; but all was harmony, and the strictest moral decorum prevailed. The ministers also kept up the same friendly intercourse with each other; the Baptist minister, John Hirt, being in no less esteem either by himself or his people than Mr. Porter, the Church clergyman. In this way they lived, visited, married, as one large family. I have seen no community since that day of a similar character, primitive in habits, harmonious but shrewd. During my alternate residence at Bacup and Rochdale, there was nothing of material importance beyond the daily intercourse with my parents, brothers and sisters, and the occupations and sheer hard labour in which I was pretty constantly and not unwillingly engaged, interspersed with occasional rides between the two places, a distance of some eight miles. When this happened to be on a 'whole horse,' entirely to myself, it was a great treat of course; but it was not unfrequently with a pillion, and my mother (his father had married again) or one of my sisters behind me. This was the way in which I passed my time for from two to three years after leaving school, say from 1805 to 1807, the latter being the year in which I came to reside in Liverpool.

"That great change in my life and prospects arose in this way. My father, as his custom was to leave home for the sea-side during some part of the summer and autumn, had that year been in Liverpool, and during his stay had learned from his old friend, Henry Holmes, that Mr. Samuel Hope, cotton broker, was in want of an apprentice to his business. It occurred to him that I, his son George, might possibly fill that situation. Accordingly he opened negociations with Mr. Hope with the view of placing me under his care. When he returned home, stating what he had done and how far he had progressed in the matter, and found no objection raised in any quarter, he decided to send me to Liverpool, and preparations were begun immediately, 'for the youth was wanted without delay.' Accordingly, on the first Sunday in October, 1807, in the afternoon, I left Rochdale, with one guinea in my pocket, given me by my father as I was setting out. I slept that night at my sister's house in Manchester, and the following morning set out with her husband in his gig, with a clever little bay mare. The drive down is as vividly impressed on my memory as if it had only taken place yesterday. The weather was fine and bright; we did not hurry the little mare; we stayed a long time to bait at Hollins Green and dined there;

and as the apple-trees on the line of road were loaded with fruit, we had some small traffic therein as we wended along. We stayed for a short time at the Old Swan, and from that place turned off, driving down Edge Lane, which, at that period being unpaved, was a deep sandy road; and I well remember, as we passed the Lower House (now in our own possession), Mr. A. pointed the place out to me, saying a gentleman from Rochdale had married the lady thereof and now resided there. I noticed the greyhound on the horse-stone, and somehow I fancy I had an unusually strong impression and notice-taking of that place. Since that time I have perhaps magnified it somewhat into a presentiment; but certain it is that for years before I became in any way acquainted with the Durning family and the dwellers in that house, I had always in passing it a renewal of that peculiar interest and curiosity which had been impressed upon me by my brother-in-law's account of its inhabitants when we first drove past that house on our journey from Rochdale. We arrived towards nightfall at Yellowley's, the Angel Inn, in Dale Street, Liverpool; and the following day I went to work at Mr. Hope's office at the top of Water Street. This was the 7th day of October, 1807. It was intended I should remain a month on trial; and at the end of that time—the trial, I presume, having satisfied Mr. Hope—my father came over from Rochdale and bound me apprentice for five years. I was now seventeen years of age,—and my place and an employment fixed that would carry me over the period of youth to manhood. Here I may rest for a moment, and look back at my friends, family and the place I had left (which was my frequent practice at the time I am now speaking of), as well as forward to the new motives, hopes and prospects, which surrounded me in my change. At that time and during the whole of my apprenticeship, I had no idea of residing permanently in Liverpool, nor indeed any wish for it. I considered that the end of my five years in this town would be a return to my early and first pursuits, and expected that what I might have seen and learned in Liverpool would enable me to conduct business at home the better and more successfully. My communications with home, therefore, were very frequent; and as I was almost always kept in a rigidly dependent state about money matters, my thoughts more and more centred upon Rochdale, till this became so much a habit that, even for years after I married, I entertained the idea that success in business would lead me again to take up my residence in that locality.

"As I have said before, my father had from the earliest period associated with the Nonconformists, as his parents and grandparents had done before him,—his very name of Oliver being a sign of his family's attachment to the principles of the Lord Protector. Naturally, therefore, on my coming to my situation at

Mr. Hope's, I regularly, as I had done at home, attended the same place of worship as my master, viz. Byrom-Street chapel, and, regularly as it was opened for public service on a Sunday, assisted in the teaching of a Sunday-school. Of course I formed friends amongst that class, and was, when out of my business hours, almost entirely associated with them. This continued during the early years of my apprenticeship, but, as time passed on, a more general acquaintance was formed. Young men in different walks of life, from different parts of the country, with different notions of politics, religion, education and society, gradually produced the effect of inquiry, examination and estimate of one's own opinions as compared with theirs. Reading for the purpose of defending one's own views or confuting others, is necessarily attended with enlightening effects upon candid minds; and this became much my practice at one period. In Mr. Hope's office were several young men besides myself. Mr. Coward, my present partner, was at that time a strict Churchman and Tory; Speakman was a Catholic; Tunstall, an Independent, frequenting, as I did, Byrom-Street chapel; John Pritchard, a Baptist's son; George Houghton, a Methodist, &c. &c. The various opinions held by these young men on religious and political subjects led to much argument and altercation. In all these I, with the rest, took a part, and generally with tolerable temper. My bringing up had given me a pretty good knowledge of scripture, and I could therefore quote with facility, frequently gaining a point by a quotation when perhaps I might have been worsted in argument without such an authority, for to the authority of scripture we all bowed with the greatest deference. As to poor Speakman, the Catholic, he could not talk much in our way, sharp fellow though he was; but he did that which was more to the point—he observed the injunctions of his own Church in the strictest manner, frequently suffering much during times of abstinence and fast. We treated him with respect and a kind of pity, scarcely allowing ourselves to believe that he really could be a Catholic, so incompatible did we consider the profession of that faith with the plainest views and requirements of Christianity! I met with another theological disputant in my landlady, a Mrs. Simner, who, having been cook to Abraham Crompton, Esq., of Chorley Hall, had tolerably good notions of housekeeping. She was an honest, worthy woman, and adhered to and defended most stoutly the Unitarian sentiments she had imbibed in her master's family, and which she kept up by a very regular attendance at Paradise-Street chapel.

"During my apprenticeship my allowance of money was very moderate, but of course my necessary expenses were small also. Towards the latter end of the five years they naturally somewhat increased, which difference I made up by a small traffic in coarse canvas for mending cotton-bags which I retailed to some of Mr.

Hope's importing friends, who, from a little personal acquaintance in the way of business, were disposed to give me a turn. This was never carried to much extent; still it served its purpose for a time, and during the last half-year or so enabled me to keep a horse—which first horse of my own, and a good black Irish horse he was (Mr. Holt through life was fond of a good horse),—I bought from the late Frank Haywood, paying £30 for him, and I remember re-selling him some two years afterwards for the same sum. About this time I went into the country to lodge at the house of one Hilton, a corn-miller at Kirkdale. During my residence here I formed a class of acquaintances that I believe did me no good, but the contrary. Horses and dogs, with too many holidays and late evenings, were prevalent among them, and, this being what I never in my heart secretly approved, I determined to get out of that set and that quarter. For, however I might for the time put on a cheerful, complying or jovial appearance with the class of associates above alluded to, I well remember that I always looked a-head for getting away from it, and lived under the constant hope of leading a life altogether different from that I saw them sinking into, or from choice gradually adopting. Amidst all distractions, however, business was never by me neglected—our hours of attendance at the office being from nine to nine, with occasional exceptions, sometimes at six in the morning, and but very rarely later than half-past nine or ten at night.

"No doubt my attention to business, as well as efficiency therein, must have made an impression in my favour and given my master, Mr. Hope, every satisfaction—and now I think of it, I am almost surprised it should have done so. Mr. Hope was himself a rigidly strict man in all his habits, and seemed to require all those about him to conform to the same rule. However, at the close of my five years of service, he invited me one evening to his father's house in Hope Street, and, after some preliminary conversation, made proposals of partnership to me; these proposals, in his usual careful way, he had prepared and gave them to me in writing. On the following day, I went over to Rochdale for a week's holiday, taking the proposals with me to advise with my father thereon. The old man, my father, very kindly alluded to a place at Bacup he had intended for me, had I been so disposed and nothing better had turned up; but, as it was, he of course advised my acceptance of Mr. Hope's proposals; and accordingly, on my return to Liverpool, deeds of co-partnership were drawn up.

"I was now twenty-two years of age and started in business on my own account. How had I got into this position? Only five years ago a raw lad from a small country town, and now joined to a well-established and wealthy house in Liverpool! A man of high standing with his sect and party, and really with the world

at large, of reputation for talent and capacity, as partner! I did not at the time so fully see its advantages and the difficulty of such an achievement as I do at this moment. I believe the foundation of that step and of all my worldly success in life was laid in my father's training; the labour, the actual hard bodily labour, from six in the morning to six at night, which I underwent for some two years or so before coming to Liverpool, until the muscles and bones ached for rest, with frugal fare, but kind words and countenance for good doings, was at the bottom of all. Compared with that laborious life, which I was led to believe from my father's example lay before me, the duties of a Liverpool cotton-broker were light and easy indeed. The sampling with my own hands a few hundred bales of cotton, carrying the marking-pot down to the warehouse, and going through the manual labour of forwarding, all but the actual weighing and putting out, was as nothing to me (at present the young men of no class would undertake it), and always undertaken with cheerfulness and alacrity. It happened also at that time we had young men in the office amongst whom it became a strife who could do the most work; into this rivalry I entered with great glee, and was not, I believe, behind my fellows. Mr. Hope's friends and employers, as well as himself, quite unknown to me, had observed this and marked it for reward. He was also wanting help in his affairs, and wishing to devote more time to Sunday-school and popular education, in which he was very laudably engaged, being one of the first to lead on the public in that path.

"My partnership with Mr. Hope commenced at the latter end (October) of the year 1812. This change in my position at once placed abundance of means in my power; but I did not progress much in the way of accumulation. I was, however, from that instant independent of my father, and had it in my power to make presents occasionally to my friends and relatives at Rochdale, which I had some pride in doing. Another result of my increased means was my removal to more commodious lodgings at Rocky Lane, West Derby, where I remained some five years, generally coming into town for the winter. Still I was not happy, nor satisfied with my position and course of life as a moral and accountable man—sighing for a domestic circle of my own. Occasionally I read with diligence, and made the most determined resolutions for an improved and enlarged course of mental study. These resolutions, after all, were but indifferently kept. Being in this way more or less restless and dissatisfied, I sought, as it appears, by change of place and scene to effect that which can only be attained by moral and mental improvement.

"About 1817, I rented from Mr. Robert Durning the cottage in Rake Lane. Here it was that I first formed my acquaintance with the Durning family. Step by step I became intimate with

Mr. William Durning and his family, living at the Upper House in Edge Lane; and in the year 1820, on Friday, the 1st day of September, was married to his elder daughter Emma at Edge-Hill Church, the Rev. Adam Heyes performing the ceremony.

"I did not marry until I was thirty years of age. Between the period of commencing business and that eventful day, my time was passed too much with a class of men and in pursuits that never had my cordial approval,—horses, hunting, and their too frequent concomitants. The consequences are easily inferred,—no improvement, no onward course in the right direction. For seven or eight years I subscribed to hounds, and I have often been surprised at the patience of Mr. Hope, my partner, and how he would overlook and forgive my frequent absences on sporting expeditions. Mainly speaking, however, I never neglected business, nor, happily, lost my love of reading. Indeed, I may say that I lived at this time, as it were, under protest, and with the firm conviction that the day was not distant when I should escape to other associations and pursuits more congenial to my 'inward man.' It was not the mere hunting or sporting in itself that had my conscientious disapproval. No; it was the class of associates into which I had been thrown,—men of no refinement or cultivated tastes, with whom it was impossible to conceive the idea of passing life to its termination. From the time of my marriage, therefore, I adopted a strictly domestic course of life,—by the congeniality of home, the birth of healthy children, and success in affairs of business, becoming daily more happy and satisfied. One soon found that a change like this, marrying so happily as I had done, enabled one practically to realize the truth of the common saying, that 'a good marriage is the best day's work of a man's life.'"

With his marriage Mr. Holt concluded the short sketch of his parentage and early life from which we have thus far drawn, and which he jotted down many years ago with the view of satisfying the natural curiosity of descendants as to who and what their grandfather, great-grandfather, &c., might have been. From that period, to use his own words, his life was "uneventful, happy and prosperous." But if the foundations for them had been laid before, it was entirely after that event, and not till many years after that event, that he was in the position to enter upon those steady and unostentatious efforts to promote the public welfare, the memory of which his friends would not willingly let die.

The most important merely private event of his life after marriage was his sincere adoption of the principles of Unitarian Christianity in which his wife had been brought up. These views were very consonant with the natural tendency of his own cheerful, kindly and devout mind; and his theological reading and

minute knowledge of scripture, unusually extensive for a mere layman actively engaged in business, had prepared him for their reception when for the first time he was thrown into the intimate society of persons professing and conscientiously holding them. It was a change that to the last day of his life he rejoiced in having been led to make. Year by year his attachment to those principles became stronger; and while entertaining the most perfect respect for all, and the warmest affection for many professors of all creeds whatsoever, he ever looked forward most hopefully to the improved moral and religious tone amongst men which he was convinced must be the result of the general adoption of those simple views of Christian truth and love to God and man. His own thoughts and actions were ever brought to the standard of Christ's teaching, and in his domestic intercourse that was the invariable test of right or wrong. It will not be uninteresting to the readers of this memoir to know, that in the last conversation of any importance he held with his family—for, from increasing bodily weakness, speaking had become a difficult effort to him—he expressed, with an animation and a loudness and distinctness of utterance which led them to indulge the momentary hope that he was better, his thankfulness for and happiness in those views of religion which, while affording scope for the free exercise of all the devout affections, at the same time satisfied all the requirements of the intellect.

(To be continued.)

POLITICAL ECONOMY AND MANCHESTER NEW COLLEGE.

Sir,

Your correspondent E. G. A. assigns only a just place to Political Economy among the studies proper not to Christian ministers simply, but to all educated citizens. In complaining, however, of its absence from the curriculum of Manchester New College, he forgets that that curriculum embraces, not the student's whole circle of pursuits, but the professional half of them alone. The rest, comprising all the secular elements of a liberal education, is supplied in the classes of University College. The very object contemplated in removing our Theological Institution to London was to dispense with the necessity of teaching everything ourselves, and substitute, so far as they go, the more efficient provisions of a great General College. As our students resort for their Mathematics to Professor De Morgan, and for their Greek and Latin to Professors Malden and Newman, so for Political Economy they seek the no less satisfactory guidance of Professor Waley. Some of their names E. G. A. will even find among the recent competitors for the Ricardo scholarship.

As to the "disproportionately large space in the curriculum" assigned to "profound metaphysical studies," the facts are simply these:—there is one course on Mental Philosophy, one on Ethics, one on Natu-

ral Religion. These three are taken in three successive years, and in no case require an attendance of more than two hours in the week. I do not know which of these studies could be struck out as superfluous; or, if retained, be treated within narrower compass. They occupy precisely the place which they have always held in the education of our divines.

London, March 15, 1861. JAMES MARTINEAU.

POLITICAL ECONOMY AND UNIVERSITY COLLEGE.

SIR,

YOUR correspondent E. G. A. (p. 174) finds a deficiency in Manchester New College in that no provision is made for teaching the principles of Political Economy, and proposes that a course on that subject should be given by one of the Professors of Theology. Perhaps the writer is not aware that Sir John Romilly authorized the removal of Manchester College to London on the ground that its students might avail themselves of all the lectures in University College; that, when University Hall was built, it was stipulated that lectures identical with those of University College were not to be delivered within its walls; and that a schoolmaster of much distinction, Mr. Shields, of Peckham, is now delivering a course on Social Science, which, like the lectures at Glasgow alluded to, is open to others besides matriculated students of the College.

Political Economy was included in the original plan of University College. The celebrated Mr. M'Culloch gave the first course, which was attended by statesmen as well as students, and the Ricardo Library was given entire to the College, so as to afford the best opportunity for studying the subject. Mr. Jacob Waley, M.A., Fellow of University College and Examiner in Political Economy in the University of London, is now Mr. M'Culloch's successor.

Highgate, March 6, 1861. JAMES YATES.

MR. MAURICE NOT A UNITARIAN.

THE following passage in a letter signed C. F. Le Fevre, in the last Christian Reformer, p. 187, and which brings a charge of a very serious nature against a highly respected individual, ought not to remain uncontradicted: "To these 'Essayists' may be added the name of Frederic D. Maurice, recently presented to the church of St. Peter's, Vere Street, London, though openly avowing Unitarian and Universalist opinions."

On what grounds this writer asserts that Mr. Maurice openly avows Unitarian opinions we have not the means of knowing; but we do know that there is in print a sermon in which he avows his belief in the doctrine of the Trinity, that he reads the Athanasian Creed in his church, and we believe (though we are not sure) that he has written in defence of it. A Unitarian who officiates as a clergyman of the Church of England, and pronounces her Trinitarian creeds and prayers, cannot be a sincere and honest man,—to which character, and to that of a pious and exemplary clergyman, we deem Mr. Maurice fully entitled.

L.

INTELLIGENCE.

MANCHESTER DISTRICT UNITARIAN ASSOCIATION.

It will be remembered that about fifteen months ago we chronicled in our pages the formation of the above Association in connection with the Missionary branch of the Provincial Assembly of the Presbyterians and Unitarians of Lancashire and Cheshire. There seemed to our Manchester friends a wide field of usefulness opening before them, and they hastened to undertake the responsibilities which were pressing upon them. The Association then formed has just held its first annual meeting, and the results obtained, as given in the report presented, are of a character to call forth the heartiest thankfulness. The meeting was held in the Cross-Street chapel rooms, the Rev. Wm. Gaskell, M.A., presiding. The following gentlemen were also present: the Revds. Dr. Beard, J. C. Street, G. H. Wells, M.A., C. W. Robberds, J. Freeston, and Messrs. B. Heape, P. Eckersley, R. Nicholson, T. Diggles, H. Leigh, W. Boardman, T. Breusing, J. Reynolds, T. Wallwork, W. Oates, G. Wadsworth, Jun., J. Booth, J. Armstrong, &c.

Mr. Wadsworth, the assistant Secretary, read the report, of which the following is a digest:

"The Association was established on the 18th November, 1859, for the twofold object of rendering aid where needed to existing congregations, and to assist in forming new ones, the condition of congregational membership being an annual collection in aid of the funds of the Association. On the 7th December, the Rev. J. C. Street was invited to become superintendent missionary of the Association, and he entered upon his duties on March 1, 1860. Soon after this the chapels at Blackley and Swinton, being without settled ministers, came under the charge of the Association, and during the year stations had been opened at Middleton, Platt, Pendleton and Miles Platting. Mr. Street printed addresses inviting attention to Unitarian Christianity, and followed these by announcements of lectures; 8,000 of these addresses, besides 5,000 tracts, had been issued. At Blackley the results had been very satisfactory; the average attendance at the two weekly services being 40 in the morning and 50 in the evening. A Sunday-school had been open since June, at which there was an average attendance of between 70 and 80 scholars. £120 had been collected towards building a new school-room. A Bible class, which had been recently formed, was attended by an average of 25 scholars. It is probable that the congregation would soon require a resident minister. At Swinton the congregation was in a very healthy condition when it became connected with the Association. Two courses of lectures had been delivered, and had been attended by an average of 126 persons. The average attendance at the morning services had been 105; afternoon, 115. The Sunday-school had been attended by 126 scholars. £100 had been collected to purchase the chief rent on the chapel. The mission station at Middleton was opened on May 6, 1860; and, considering the petty bigotry and intolerance to which the cause had been subjected in that place, the fact that a foothold had been obtained was a gratifying circumstance. The afternoon congregation numbered about 25, and the evening 40. The Sunday-school was attended by between 40 and 50 scholars; and week-evening lectures had been delivered to an average of 60 persons. At Platt, the first lecture was delivered on the 20th May, and at the close of the year the pulpit was placed at the disposal of the Association, Mr. Whitelegge taking a part with other ministers in conducting the regular services. The chapel had been thoroughly repaired and beautified. The attendance averaged 40 in the morning and 50 in the evening. At Pendleton, 200 persons attended the first lectures in January, 1861; and the number had now increased to 300. With such success, the Association would go on with a regular service, and would endeavour to establish a Sunday-school. At Miles Platting a Sunday-school had been in existence for three years, supported by working men. The first lecture given here was attended by an eager audience, and the attendance at subsequent lectures had been good. An effort was being made to obtain funds for the erection of a simple building, suitable at once for a school and chapel. In addition to the lectures at the foregoing regular missionary stations, others had been given at New Bridge Street, Manchester; Dob Lane, Oldham; and Monton; those at the last-named place being delivered monthly and attended by 250 persons. Mr. Street had been assisted in his labours by the Rev. C. C. Nutter, of Lincoln; and much of the good which had been done was due to the zeal and energy of the former gentleman. The income up to December, 1860, had more than exceeded the expenditure;

and the Treasurer had a balance in hand of £80. 9*s*. 7*d*. The Committee, however, strongly urged the necessity of largely increasing the funds, as the work had already so much increased as to require the permanent engagement of another missionary."

Rev. Dr. Beard, in moving that the report be adopted and printed, said that the success of the society during its first year was a subject of warm mutual congratulation. Two chapels in the immediate district of Manchester had been effectually revived, and four new missionary stations had been founded, and were giving signs of real and permanent life. These stations illustrated the important fact that in the out-districts of Manchester there were persons entertaining Unitarian sentiments who were deprived of Unitarian worship; and he felt it was an imperative obligation upon the society to see to it that their spiritual wants were not altogether neglected, and more particularly that the wants of the children of such persons were not unprovided for. It was a pleasing prospect that there was now a chance of discharging a duty to their own church, and particularly to those persons situated as he had stated. It appeared to him that the persons at the different stations had worked admirably, and he entreated them to continue. It was surprising, as it was gratifying, that the revivals at Blackley and Platt had been so great; and he hoped the warmest desires of all would be crowned by the settlement at each station of a truly Christian minister.

The Chairman, in putting the resolution, which was passed, said he had had no idea that so much could have been accomplished in twelve months; and when he first brought forward the scheme at the Provincial Assembly at Dukinfield, he thought it would be some years before he could get the plan considered, and he never was more surprised than when he carried it by such a large majority.

On the motion of the Rev. G. H. Wells, seconded by the Rev. C. W. Robberds, thanks were voted to the officers for their past services.

Mr. R. Nicholson proposed a resolution expressing an opinion as to the necessity for renewed and increased exertions on behalf of the Association by all the congregations in the Manchester district; and added that there were a great many men who considered themselves to be Christians, but were connected with no orthodox place of worship, who, if they examined themselves, would find themselves to belong to the Unitarian body without knowing it. Mr. T. Diggles seconded the resolution, which was also passed; the Chairman remarking that no doubt religious matters would be much discussed after the publication of the "Essays and Reviews." In connection with that subject he had received a letter from a friend in London, a clergyman of the Church of England, stating that he had been at Messrs. Longmans, and whilst there a Lancashire man came and asked for two copies of the "Essays," one for himself and one for a friend, saying that his parson had been preaching against them, and a good many of his people did not know what they were, and so he and his friend had determined to buy a copy each to read and circulate.

On the motion of B. Heape, Esq., the officers for the ensuing year were appointed.

Rev. J. C. Street then moved, "That the best thanks of this meeting be given to the various laymen who have so acceptably officiated at different times in the pulpits of the mission stations during the year."—P. Eckersley, Esq., seconded the motion, which was unanimously carried.

The following resolution was next moved by the Rev. Dr. Beard: "That this meeting think it their duty, as it is their pleasure, to acknowledge the great value of Mr. Street's services; and with the expression of their best wishes towards himself, declare their full confidence in his judgment, zeal and diligence." He was quite sure the motion would meet with a hearty and unanimous approval.—P. Eckersley, Esq., seconded it; and Rev. W. Gaskell, in submitting it to the meeting, said he thoroughly concurred in the resolution. Every gentleman present would feel that Mr. Street had fully justified the highest recommendations of his tutors and the anticipations of the Committee; and he felt sure that if he (Mr. Street) had his health and strength, he would render great services in the district. He had already proved himself a "workman who needed not to feel ashamed." The resolution was unanimously carried.

In responding, Rev. J. C. Street expressed his high sense of the kindness manifested towards him, and his gratitude for the way in which the meeting had acknowledged his services. No one, he said, could have a deeper sense of the great responsibilities attached to his position than himself, or a more humbling view of his own deficiencies. But he had received, as he expected he should, the hearty cooperation and support of his former tutors and of all his brother ministers in the district. On every side he had been encouraged and his hands had been strengthened. He trusted that, if his health and strength were spared, he should be able to do more

for the spread of truth in the future than he had done in the past.

On the motion of P. Eckersley, Esq., seconded by B. Heape, Esq., a hearty vote of thanks was given to Mr. G. Wadsworth, Jun., the assistant Secretary, for the zeal, activity and ability he had displayed in the performance of his duties during the year.

John Booth, Esq., having taken the chair, a unanimous and cordial vote of thanks was given to the Rev. W. Gaskell for presiding at the meeting.

It was announced that a more public gathering in connection with the Association would be held in the autumn of the year.

MANCHESTER SUNDAY-SCHOOL UNION.

On the evening of Monday, Feb. 25th, the second annual meeting of the Sunday-School Union was held in the Lower Mosley-Street school-rooms. There was a very large gathering of the teachers and friends from the different schools in Manchester, upwards of two hundred sitting down to tea, and many others being present at the meeting afterwards. There was quite a specialty about this meeting, for it was made up almost exclusively of those who were actively engaged in the cause of Sunday-school instruction. Among those present were the Revds. J. R. Beard, D.D., J. Drummond, B.A., E. Smith, M.A., J. C. Street, E. W. Hopkinson, R. H. Gibson, B.A., and Messrs. H. J. Marcus, J. Worthington, R. Wade, &c.

After tea, the Rev. Dr. Beard (the President) took the chair. A hymn was sung, and then the Chairman gave a hearty welcome to the various Sunday-school teachers who had come together in such goodly numbers on that occasion. They were all interested in a common object, and were desirous of finding the most effective means of making their work successful. There was a great imperfection in the present method of giving Sunday-school instruction, and it ought to be the aim of the teachers to make the processes of teaching in the Sunday-school equal to those in operation in the best of the day-schools. Under present circumstances it appeared that we were compelled to give some kind of secular instruction on the Lord's-day; this was to be regretted, but could not be avoided; therefore it was desirable the very admirable processes adopted by the most successful of secular teachers should be brought into our Sunday-schools. It was gratifying to him to be informed that many of the teachers had become communicants at the Lord's table; this would tend to unite them more closely together, infuse a spirit of zeal and earnestness among them, and strengthen that active missionary spirit which was now so happily growing among us. It was of the highest possible importance that the teachers should qualify themselves to the best of their ability for the solemn and important duties which they undertook: they had the privilege of training young minds in the knowledge and love of God. This was the work of the teacher more than of the minister. Teachers should endeavour to simplify for their pupils the lessons they themselves learned from the pulpit. The parables of Christ were full of divine significance; they should be in the hearts and minds of the teachers, that they might be impressed upon the scholars' hearts and minds; for they who had the full light of these in their souls were full of the gospel.

The reports were then read.

Rev. J. Drummond, in moving that the reports be adopted, referred to a class established in connection with the Mosley-Street teachers, which met weekly for religious instruction. He believed it had been productive of good, and urged upon the teachers of other schools to adopt a similar plan.—The motion was seconded by Mr. J. Worthington and carried unanimously.

Rev. J. C. Street rose to move the next resolution. He said we were surrounded with proofs of industry and perseverance. The great concerns of daily life were pressing with increasing force upon the energies of the people, and it was a pleasure to know that the eager activities of the age were spreading on every side. The gospel of work was making itself known in the world and the church; it passed from one communion to another, until it had reached our own congregations, where a sense of duty was developing itself with a determination to do it. Christianity was in its very essence of an aggressive character. Some people were afraid of that word aggression; they thought it necessarily meant assailing other men's opinions and labours; but in its proper sense it meant assailing the realms of sin and evil. In the vast hive of industry in which they lived, there was an abundance of aggressive Christian work to be done. Nearly one-half of the people in the city of Manchester lay quite apart from the Christian church. To bring these people under the holy influences of the gospel was aggressive work, and we were bound as Christians to do it. The Sunday-school was also an aggressive institution. He would like to see in every large school a band of pilot teachers who were ready to form new centres in densely-populated and neglected

districts. Within the last year or two, several new schools had been established in the neighbourhood, all of which were progressing favourably. There were those at Hulme, Blackley and Middleton, and soon new ones were to be opened at Pendleton and Platt. How far were the teachers at that meeting prepared to help in this direction? He was glad to observe that a meeting had recently been held in London, where a general opinion was expressed favourable to doctrinal instruction in Sunday-schools. He himself would be as free and liberal as any man, not imposing his opinions upon any; but if he thought he had anything to teach, especially anything which to him was the highest truth, he should not be faithful or honest to withhold it. We were bound to make known our positive faith; not so our fancies and speculations. We ought not to be satisfied until we felt that we had taught something solid and true. The time had come when we were to speak our views with firmness. He would impress upon the teachers the value of positive instruction; if true, it would mould the learners into its own likeness. Feeling the necessity for earnest union and co-operation to carry out these purposes, he hailed with satisfaction the union they had met to celebrate that night. He concluded by proposing a vote of thanks to the retiring officers, and submitted a list of those for the ensuing year.

Mr. George Smith briefly seconded the resolution, and spoke in favour of giving only religious instruction on the Sundays. There were abundant facilities in the day and evening schools for obtaining secular knowledge, and it could there be given more satisfactorily than in the Sunday-school. If, however, there did yet appear to be a necessity to give some secular instruction, he thought there should be separate rooms, so that each kind of instruction might be imparted with greater efficiency.—The resolution was carried.

After short addresses from Revds. E. Smith and R. H. Gibson, the meeting was brought to a termination.

ORDINATION AT DERBY.

Since the lamented decease of the pious and learned Dr. Hutton, the congregation at Derby have been without a settled minister, their pulpit being supplied by the students of the Home Missionary College. Some months ago a cordial and unanimous invitation was forwarded to Mr. A. H. M'Master, one of the senior students at Manchester, to become the pastor of the congregation. In giving this invitation it was known that the congregation were acting in agreement with the wishes and feelings of their late beloved pastor, who expressed a desire that Mr. M'Master should become his successor. The invitation thus given was accepted, and Mr. M'Master entered upon the duties of his ministry on Sunday, March 3rd.

On the following Wednesday evening, a public ordination service was conducted in the old chapel, Friar Gate. The following ministers were present: Revds. W. Gaskell, M.A., J. R. Beard, D.D., J. C. Street, A. H. M'Master, C. C. Coe, R. L. Lloyd, J. J. Bishop, B.A., C. Berry, P. W. Clayden and T. R. Elliott. A very large congregation assembled to witness the interesting ceremony.

Rev. J. C. Street commenced the proceedings by giving out a hymn from Mr. Martineau's selection. He then read Ezekiel xxiii. and 2 Timothy ii. Another hymn was sung, and then Mr. Street in solemn and earnest tones offered up the ordination prayer.

On behalf of the ministers of the district, the Rev. C. C. Coe then offered a hearty welcome to M'Master on entering upon his ministry. In touching and eloquent language he referred to the great changes which had so rapidly taken place among the ministers of that district, and then in graceful terms passed on to express his pleasure at the settlement of another worker, and spoke of the happiness it would be to co-operate with him in every good and holy work.

Rev. A. H. M'Master, in responding, said he sincerely thanked Mr. Coe for the very warm welcome which he had given him into the ministry and among the ministers of the district. Several months since he had received an invitation to settle at Derby as minister. After due deliberation he came to the conclusion that he ought to accede to that request, and he had done so. But now that he stood at the entrance to the Christian ministry, he began to realize the awful weight of responsibility which must rest upon him. When he thought of the ability, the depth of piety, the constant study, and the ceaseless care which were indispensable to the faithful discharge of a minister's duty, he felt, "who is sufficient for these things?" But our sufficiency was of God, who could give strength and power to even his weakest servant. He trusted that the blessing of the Almighty would be upon him and his congregation. He prayed that God might give him continued increase of strength and piety, so that he might be the means of building up a true church of Christ.

After another hymn had been sung, the

Rev. Dr. Beard ascended the pulpit and delivered a faithful and solemn charge to the young minister from Acts v. 20, "Go, stand and speak in the temple to the people all the words of this life." Rev. W. Gaskell next addressed the congregation in eloquent and powerful language from Philippians i. 27.

We are sorry to be unable to give an outline of these earnest and truly Christian addresses; they were really words in season, and evidently produced a great and salutary effect upon all to whom they were spoken.

A hymn and prayer by the Rev. Wm. Gaskell concluded the service, which with unflagging interest had lasted nearly three hours.

There was a peculiar solemnity in this service, which was evidently felt both by the large congregation and the youthful minister just settled among them, arising from the many allusions which were made in affecting and graceful terms to the memory of the godly man who had so recently been taken from the scene of his earthly labours. We trust that the beauty of his life and ministry will act as a stimulus to the efforts of pastor and people, and that in good and holy works they will give ample proof that the same spirit which was in him is also working, and with increasing power, in them.

MEETING AT FLOWERY FIELD, CHESHIRE.

On Saturday evening, March 16, about 400 persons met to celebrate the formation of a new Christian church in connection with the East Cheshire Unitarian Missionary Society, at the Flowery-Field schoolrooms.

After tea, THOMAS ASHTON, Esq., took the chair. He said he must congratulate all present on the establishment of a new Christian church amongst them. In a district like this, where there were so many working people, there must be much need of such an institution, and he was especially glad that it had been formed in connection with the East Cheshire Missionary Society. He would call upon Rev. John Gordon, one of the Secretaries of that Society, to address them.

Mr. GORDON said—We are met here to-night to celebrate the formation of a Christian church in this place, and in connection with most of the people I see before me. It may be necessary that some reference be made to the circumstances which have called it into existence. I say called it into existence, because it has already been formed, and we meet here to-night to celebrate that formation. Now, as far back as the year 1830, this school was built by the late Thomas Ashton, Esq. It was not connected with any place of worship; it was thrown open for children of all denominations, and they were taught by persons of different religious opinions. But, as was very natural, the influence of one class of persons prevailed over that of others, and in course of time it resolved itself into such a shape as to be recognized by all around. At the first, religious services were conducted by ministers of different professions; but in time, from the difficulty of obtaining regular supplies and other causes, they were discontinued. Some eleven years ago, the Rev. C. Beard commenced Sunday-evening lectures in the winter months; and whatever success has attended the movement we are here met to celebrate, is owing to his labours. An Association has been formed in this district, called the East Cheshire Missionary Society, which has for one of its objects the rendering of aid to new congregations. At a meeting of this Association some time last year, it was resolved that a Christian church be formed here. That resolution has been adopted, and, as the hand-bill states, we are met not to project, but to celebrate an event which has actually taken place. These are the facts which will form the basis of the remarks which will be made to-night. Now something may be said of the character of this Christian church. The basis of our Association, here and elsewhere, is entire freedom. There is no creed imposed here; no articles of belief are required to be signed either by the minister or people; as far as all formularies are concerned, we leave all free as the wind; this principle being considered by us to be necessary for the carrying out of a Christian church; and this because of our attachment to Christianity itself. And not only is each church left free, but every person in that church is free to draw his own conclusions, so that the minister is not controlled by any, nor does he control his people. He leaves them free, as they leave him free to form his own judgment. Now this freedom, applying to the individual reason and conscience of man, is the principle of our Association. But then liberty is good as a means to an end. It ought to lead us to distinct conclusions on religious matters; it becomes licentiousness without this end. Now the conclusion to which each church comes is the result of individual power, and the form of doctrine we generally adopt passes under the name Unitarian. Not that that expresses all the views we hold, for there is considerable latitude allowed under this name. In the exercise of this freedom we come to nearly

the same conclusions respecting God, Christ, and the principles by which the blessings of salvation are secured to mankind; and so we add to this freedom this faith. The strongest argument appealing to my conscience in this matter is, that whensoever freedom has been given to a Christian community, its course has been towards Unitarianism. When the road is opened, it leads, not to my opinions merely, but to the adoption of the same method of dealing with Christian faith. I have said our basis is freedom; that this freedom results in certain principles of Christian faith; and that, as we agree in its methods, so we agree in the main in the conclusions of that faith. But neither freedom nor faith is of any practical value to us unless they are accompanied by fidelity, perseverance, moral adherence, the bringing of the will to second that which the understanding approves of. And this is the point to which your attention must be directed. Be true to yourselves, faithful to your convictions, act up to the dictates of your conscience, and in the application of these principles add moral fidelity and earnestness.

Mr. Ashton made some remarks on the success which had attended Mr. Beard's services in this place, and went on to say: We shall be wanting in our duty if we allow this evening to pass away without giving some token of our gratitude to Mr. Beard. It is with very great pleasure that I accede to your request to present him, in your names, with these books and this purse of gold. I understand you have thought it best to present the purse, so that he may supply his library with any books he may want. He then handed over to Mr. Beard, "Taylor's Holy Living and Dying," 2 vols. handsomely bound, and a purse containing twenty-six sovereigns.

Rev. C. Beard, who was greeted with warm and repeated applause, said: Sir, I may truly say you have placed me in a position which calls for all my powers of control. When I first heard that this meeting was thought of, I rejoiced that the people of Flowery Field were sufficiently strong in number to celebrate the formation of a Christian church. I knew there was that amongst you which would make the evening a pleasant and profitable one; but I did not know that you intended to mark it by such a token of your feelings towards me. I can truly say I know not how to express my feelings; but they are not on that account less grateful. This is indeed a most graceful and acceptable gift. It is made by those I desire to call my friends; and if I have done anything to you—if my services in this place have helped you in your endeavours to lead better and holier lives, I can only thank God, who when Paul planted and Apollos watered—and how much less am I than they!—still gave the increase; and therefore I thank you from the bottom of my heart; and the memory of this unexpected gift to-night will not pass from me as long as life endures. It is now some eleven years since I begun religious services in this place. From the first, they have been attended with more success than I deserved. After a Sunday spent in the school and the various chapel duties at Gee Cross, I have sometimes felt almost unable to walk to Flowery Field; but I may say I never took that walk without finding myself well repaid; for I always found a large number of you ready to give me a willing hearing. I also found pleasant converse with social friends who have now passed to that world from which they will never return. So, I say, it was always with willing steps I turned my face hitherward; and humble as is this building, it has been to me, and I doubt not to you, a source of sweetest pleasures and purest aspirations. In my ministrations here, I have not sought to call an extra attendance in any way. I desire to think not so much of what has been done as of what remains to be done. But let me say a word as to the manner in which the gospel has been preached here. I did not come as a Unitarian. The services had formerly been conducted by ministers of different denominations. These schools were built for the children of all denominations; and so at first I came simply as a Christian man, bringing what appeared to me the gospel of Jesus Christ. How freely and earnestly I have preached it, it is not for me to say. I have not sought to impose upon you any views of doctrine; I have witnessed to you the whole truth of God, as it appeared to me, again and again, and not controversially. As far as it was possible, I have gone with you into science and literature and history in search of God's truth; and what have we learned as the result? This: it is possible for man to speak the whole truth to men of different principles, and yet not offend them. For eleven years I have raised no controversy. Once, indeed, I heard of a clergyman, whom I am now happy to say I number amongst my friends and esteem him much, giving notice that he would deliver a lecture in answer to something I had said. The next Sunday I wondered where all my congregation were gone. I was told they were gone to church; but when they got there, the minister had thought fit to postpone the lecture—and it has not yet been delivered. There have been those who have attended

my service year by year who do not agree with me, and yet acknowledge that I preach in all faithfulness what appears to me to be the truth; and for this I thank the God of all freedom and truth from the bottom of my heart. I do think the elements of a lasting prosperity are in the people of Flowery Field; and I believe you will be able to join with you the Sunday-school and the sympathies of the people of this place, and that by and by this room, though spacious, will be too small. I cannot give you up. You are the child of my adoption, and as such very dear unto me. I hope to help on the movement which has been begun; I hope to occupy my place in that pulpit many times, and preach the word of God to you. I believe that simple, that natural, that loving principle of truth, Unitarianism, is fitted for the working classes, and I believe the working classes are seeking such a religion. They have the realities of life very near to them; they groan under wrongs, sometimes real, sometimes imaginary; and they want a religion which will increase their faith and help them to bear their heavy burdens. In conclusion, let me thank you once more: believe me, I am very grateful. It will be a great support to me to know that my circle of friends is larger than I knew, and that those whose faces I hardly know desire to help me in the walk of life—to know that your good-will goes with me. I pray God to give you his blessing.

Edmund Potter, Esq., F.R.S., made a few very appropriate remarks, and contrasted the present state of education and general condition of the country with that of thirty years ago, the time when these schools were first built. He said these schools were amongst the first that were raised for the benefit of the working classes. But the great want now was a higher religious life. He believed they felt this, and was glad to see them set about means to supply it. He had been much pleased with the meeting and was glad he had come. He should have been spending the night with some of the greatest philosophers in England, and with, in short, the Royal Consort; but he felt very glad he was there. He wished them success and God's blessing in their work.

Alderman Mackie followed with some humorous remarks; after which he said the people at Flowery Field must remember that mere profession of Christianity was of no good—the life was the most important. It was essential to have a good foundation; but, having that, all other success depended upon themselves. He was glad to see that his friend Mr. Beard had done some good there; but if they wanted it to increase, they must depend upon themselves. Their prosperity as a congregation depended solely upon that.

Dr. Beard was next introduced by the Chairman. He was received with a hearty greeting. He said—I am very grateful to you for the kind reception you have given me. I am grateful also for the kind reception you have given to one who is very near to me, my son. I am very grateful also to that son for what he has done in this district, for having called forth the sympathies of this congregation, and for having called forth your mark of esteem. He then reverted to the time when he first preached in that room thirty years ago, and made some remarks on the different state of things then. He then went on to say—I wish every man to be as free as I am; but I will never say I have all the truth, that no other man has any truth, but rather that every man has truth if he lives the life of Christ; and I love my Unitarianism because it is so free as that. I trust it is a Christian church you have formed, and not a mere congregation of individuals—that you have a centre, and that centre the love of Christ, because you have felt his divine and human influence in your own hearts. As a church, resolve to go where he leads you. Resolve to do and to be whatever Christ bids you in word or example. The church is intended by Christ to be a great instrument in the conversion of the world. It is a grand thing you have proposed to yourselves, for it is the cause of God and Christ. You have resolved to instruct the young and ignorant, to befriend the widow, raise the fallen, and that all the sorrowers in this district shall find in you good Samaritans, and I pray you be faithful. In the building up of your church you have a great hill to go up, but go up in the power of the Lord and you will succeed. May he give you his blessing!

The meeting was also addressed by O. Oldham, Esq., T. Thornely, Esq., A. Aspland, Esq., and Mr. Whitworth. There was a large attendance of singers and musicians, whose services added much to the pleasure of the evening. The usual vote of thanks to the Chairman brought this very pleasant meeting to a close about nine o'clock.

TESTIMONIAL TO REV. G. B. BROCK.

On Thursday, March 21, a meeting was held in the vestry of the Unitarian chapel, South Street, Exeter, for the purpose of presenting a testimonial to Rev. G. B. Brock, on the occasion of his removal from that city to Altringham. The testimonial

was an elegant centre-piece, consisting of a beautiful figure of "Flora," in solid silver, bearing aloft on her left arm a large bouquet. The figure stands on a raised pedestal of ebony, of exquisite workmanship, and bears the following inscription: "Presented to the Rev. George Browne Brock by members of George's Chapel, as a memorial of their esteem and regard for him, after seven years' ministration among them. Exeter, March 21st, 1861."—The chair was taken by B. P. Pope, Esq., who in appropriate terms alluded to the ministerial duties which Mr. Brock had discharged in connection with the congregation during the past seven years, and concluded by requesting him to accept the testimonial as a memento of the respect and esteem in which they held him.—After remarks by other gentlemen, all of whom bore high testimony to the ability of their minister, Mr. Brock thanked each and all of them for this parting token of their respect and esteem, and expressed the deepest regret at being obliged to leave Exeter, at the same time exhorting them to stand true to the faith of the gospel, and concluded by saying that if it was the will of the Almighty that they were not to meet again on earth, they should be permitted to meet in that land where no sorrow or pain dwells, but where all is joy and peace and love.—An address was also presented to Mr. Brock, containing the names of the subscribers to the testimonial.

REV. JOHN FULLAGAR.

Subjoined we publish with real regret a copy of an address lately sent by the above-named gentleman to his friends.

"To the Congregation assembling for public worship in the Unitarian chapel, Baffin's Lane, Chichester.

"Dear and respected Friends,—The feeling of weakness under which I have been for some time suffering, which led me to express my wish that a temporary supply could be obtained to conduct your devotional service, is too much confirmed to allow me any longer to defer tendering my resignation; nor should I have so long delayed it, had it not been for the kindly reiterated expressed hope of my friends that with more genial weather a favourable change would take place in my capacity for exertion, and also, I assure you, from the deep regret with which I have contemplated an official separation from those I cordially esteem, and with whom I have been so long socially and devotionally connected. But though thus in the course of nature separated from you, if in any way I can aid you personally or the cause which we have had at heart, I shall be most ready to do it; and taking leave of you in the words of the venerable apostle, 'I now, brethren, commend you to God and the word of his grace, which is able to build you up and to give you an inheritance among all those who are sanctified;' only adding, that when we shall have passed the 'narrow stream which divides the heavenly land from ours,' we may be found fit to receive the promised blessing, is the fervent prayer of, my dear respected friends, yours affectionately,

"JOHN FULLAGAR.

"South Pallant, Chichester,
Feb. 4, 1861."

A meeting of the congregation took place to consider the above address, when, after a general expression of sorrow that the infirmities of the advanced age of eighty-one, increased by others resulting from a coach accident experienced several years ago, should thus necessarily terminate a ministerial connection of more than forty years' standing, it was moved by Mr. W. Dendy, seconded by Mr. Molesworth,—R. H. Lacy, Esq., having been called to the chair,—"That this meeting has heard with deep regret the communication from their respected Pastor, the Rev. John Fullagar, tendering his resignation as Minister of the Baffin's-Lane chapel; and this meeting hereby defers the further consideration of the Rev. gentleman's letter until Messrs. Sawyer and Lacy have conferred with the Rev. John Fullagar, and reported to a meeting of the congregation to be held hereafter."

INDIA MISSION—MR. DALL'S SCHOOL.

From the leading paper in British India, the *Englishman* of Feb. 1, we extract the following: "The voluminous writers of reports on education in India, even the Director of Public Instruction himself, might not find it misspent time to visit the School of Useful Arts at No. 85, Dhurrumtollah, which we visited a few days ago. They would find there a practical solution of many difficulties, social and theologic, over which they have spent years, and may spend more, in very unproductive discussion. This school is the sole work of a real, earnest man, a true missionary, *a teacher of the truth*, for the truth is always practical. It has been thought of, worked for, established and maintained by Mr. Dall, an American Unitarian missionary, very far, it may be, from orthodoxy as to his theological tenets, but orthodox beyond most men we have seen in his earnest, straightforward resolution to do thoroughly the duty that lies nearest to his

hand; and this duty he has performed nobly and with most astonishing effect. Let those who see difficulties in the way of getting natives to allow their children to attend schools conducted on Christian principles, or to help themselves in attaining the best education placed within their reach, visit Mr. Dall's school, and they will leave it with a very different view on the subject. In May last, Mr. Dall, having made some previous preparation, devoted himself to this especial work, and commenced what he called the Useful Arts School with seven boys. He has now on his books 295 names and an average attendance of 150 in all the classes, of all ages, from six to thirty-five years of age. Keeping in view the wholesome principle of giving nothing for nothing, and enforcing habits of self-help, he charges for the three divisions of the school eight annas, one rupee, and two rupees per month respectively; the pupils are taught the elements of a sound English education. We saw little fellows literally packed into little rooms, every corner and cranny being made available, learning to read in three classes, others writing, others well advanced in arithmetic and elementary mathematics; some learning short-hand, some at book-keeping, others grinding poetry, not unintelligently, for they could freely translate the English poetry into Bengallee or Hindoostani. Calisthenics and singing have their turn, and by the kind help of two or three ladies some of the older scholars are labouring to overcome the mysteries of Berlin wool-work, to teach in turn wondrous combinations of tent-stitch, tapestry, cross and German stitches, wherewith the imprisoned inhabitants of the Zenana may beguile weary hours. Mr. Dall has taken the lease of the house thus occupied at 95 rupees per month; he has bought forms and borrowed rickety benches and tables; he has secured the assistance of two European and, we think, three native assistants, whom he has somehow inoculated with his own enthusiasm and self-sacrificing spirit, and among them they have solved the question of the right direction for effort in native education."

OBITUARY.

Feb. 18, at Plymouth, aged 83, Miss Sarah Knowles, a lady of sterling integrity and worth. Her piety was unaffected and sincere. She was warmly attached to her religious faith, and ever "ready to give a reason for the hope that was in her." She was born at Newport, in the Isle of Wight, and was a member of the Unitarian congregation there for the larger part of her life. Latterly she had removed to Plymouth, where, tenderly watched over for years, and soothed by the most generous Christian devotion of one who knew her only in her days of physical and mental decline, she tranquilly sank to her rest. "The upright shall dwell in Thy presence." E. K.

March 4, at Dudley, in the 69th year of his age, Mr. George Thompson, Sen., maltster and hop-merchant, one of the trustees of the Old Meeting-house, and of Baylies's and Parsons's charity-schools, Dudley,—deeply lamented by his family and a large circle of friends.

March 16, in the 75th year of her age, Her Royal Highness the Duchess of Kent. As the Mother of Queen Victoria, her memory is honoured by all Englishmen who respect maternal worth and appreciate the noble character of the Queen formed under the good influences and watchful care of the late Duchess of Kent.

March 17, in his 54th year, Charles James Bayley, Esq., of the Hydes, Stalybridge.

MARRIAGES.

March 6, at the New Meeting-house, Birmingham, by Rev. Samuel Bache, Mr. John Matthias Green, solicitor, to Adelaide, daughter of Thomas Phillips, Esq., of Wellington Road, Edgbaston.

March 6, at Brixton, by Rev. Thomas Madge, William Mosse Robinson, Esq., of Croydon, to Ann Fearon, of Birdhurst, Croydon, widow of Paul John Fearon, Esq., late of Hampstead.

March 19, at the Presbyterian chapel, Stourbridge, by Rev. John Kenrick, M.A., the Rev. Alfred W. Worthington, B.A., of Mansfield, to Mary Lætitia, second daughter of the late Robert Scott, Esq., of Stourbridge.